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"LIBERTY, HOLINESS, LOVE."

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RELIGIOUS MISCELLANY.

THE SABBATH.

The duties of the Sabbath neither commence nor terminate with the public services. The morning of this consecrated day should not find Christians immersed in sloth. It is a day of quiet, not that sleep may be more profound than on other days; but that the mind and the affections may early commence their appropriate employments; that they may be kindled and animated by religious meditation and communion with God. The soul, with all its power, must struggle for its own liberty, for some foretaste of that cloudless Sabbath, to which Christianity directs its hopes.

When the throng have met and poured forth their public devotions, and the individuals, who compose it, have retired, each to his own dwelling, then too is a precious season, which is not to be lost in the mere trifling of thoughtless indolence, or in that social intercourse, which serves only to divert the mind from the high interests and duties, which it is the purpose of public worship and instruction to press home upon the heart and conscience. Then is the season for each individual to enter into his own heart, and, in the secrecy of private devotion, to bring in upon his soul the influence of religious motives. Then is the season for the family circle to hold religious communion with each other, to give mutual aid in enlarging the field of spiritual vision in strengthening pious and benevolent affection, and in pouring forth their common supplications to their heavenly Father, around a family altar, endeared by every recollection which can hallow the scene. How precious this season; and how important to its holiest influences, that the husband and the wife, that the father and the mother, be guided by the same principles, and animated by the same spirit of rational, cheerful, confiding piety! This is the strongest, the most endearing bond, which can bind them together; the surest pledge of domestic happiness; and the best security that the members of families will be united, after the temporary separations of earth, in the great family which is forming above. It is to the neglect of the duties of the closet, and of the family altar, that we are principally to attribute the little influence, exerted over individual character, by the public services of religion. How can that man hope to find God's blessing in the house of prayer, who has not sought it in his closet;—who goes up thither with a mind undisciplined, and with affections still clinging to the world! How can he expect, that the savor of God's truth will abide with him, if he is anxious to crowd out from his mind the thoughts which have been forced upon it by the services of the sanctuary, by hurrying again into the world, and courting its seductive influences!

But the intervals of public worship on the Sabbath may be occupied by other duties, than those of self-examination, meditation and devotion. These are precious seasons for charitable effort; for visiting the abodes of poverty and distress; for sending comfort to the sick; for binding up the broken in heart; and for dispensing the riches of God's truth to the ignorant. In these offices of kindness to the bodies and to the souls of men, piety may find a delightful means of imparting life and joy to the religious affections, and of diffusing around it a pure, kind and cheerful spirit. But the most endearing scene of pious and benevolent effort is the family circle. And how is the Sabbath to be made interesting to children? Principally by giving them employment, suited alike to the purposes of the day, and to their age and wants; and by showing them that it is a happy day to those, to whom they are looking for instruction and example. Children cannot be chained down to mere idleness, or be made to listen to instructions, which they do not and cannot understand. They must be employed; and it is the duty of parents to endeavor to interest their opening minds by simple and endearing views of God, of Christ, and of a future life. Surely there are topics furnished by the works, the providence, and revelation of God, which may be made interesting to them. The explanation of natural phenomena may be rendered exceedingly useful, as tending to connect in their minds God with every thing, which they behold around them. And then in scripture history, how much is there to excite the eager attention of children! How much too is there in the character of Jesus, in the views which he gives of God, in his affecting ordinances, in the better life which he reveals, and in the means of obtaining its bliss, which cannot fail to interest and improve the heart. But all endeavors for the religious instruction of children must be made in a kind and cheerful spirit. There must be no forbidding gloom cast over the parent; but it must be serene, confiding, kind. It must be seen by the child that religion makes the parent happy, or instruction will not be received in love. But even with the best dispositions and the wisest endeavors on the part of the parents, continued attention cannot be given by very young children to instruction for a long period. If they are not to be disgusted with the Sabbath, they must be relieved, by innocent relaxation, from the appropriate lessons of religion; and this may be done, when the order of a family is well established, without any interruption of its peaceful and happy state of improvement and devotion.

What I insist upon, as it regards the cheerful spirit of Sabbath exercises, must be extended to the whole family, not confined to its younger members. It is impossible to bring religion with its best influences to any minds under associations of moroseness, gloom and constraint. And what is there in the universe, that can inspire cheerfulness and hope, if communion with God in the spirit of Christianity cannot do it? For this communion is holding converse with perfect wisdom, purity and happiness. It is bringing into the soul a consciousness of its heavenly origin and destiny. It is breathing the spirit of purity and love. It is fortifying the mind against the seductions of the world, and gaining a moral power over all the foes to man's virtue and peace. It is withdrawing from the turmoil of earth, from its changing scenes of sorrow and joy, from its vices and miseries; and entering for a season into the peaceful abodes of perfect bliss. O what have gloom and moroseness to do with employments like these? What is man's dignity as an immortal being, if he cannot enjoy such communion?—*Parker's Sermons.*

RELIGIOUS FEELINGS.

What are the limits of this religious feeling? Beyond what bounds is it never to pass? Now a truly religious feeling could not run into excess;—it would never go near to prevent the performance of a single social duty, nor the enjoyment of one innocent pleasure;—it could only become more religious, and that change would be happy. But nothing human is pure; many fountains of worldly interest send their waters into the river of life. Then whenever what we consider our religious feeling is no longer controlled by our judgment,—when we begin to be enthusiastic, where reason has not first approved,—when we make feeling supply the place of action, and suppose that holy affections will atone for our want or violation of morality,—still more, when we compare ourselves with others, and our fancied superiority awakens, or may awaken confidence and pride; then our religious is fast changing to irreligious feeling, and we are in the path that seemeth right unto a man, though the end thereof are the ways of death.

But the degree of religious feeling should be determined by what we know of our own nature We can tell just how deeply we are interested in the concerns of life,—how well we bear its labors in the prospect of reward;—how much we rejoice when we have added to our possessions, and what feelings are awakened by the accidents either favorable or unfortunate that call up the fervor of the soul. Our affections must be proportioned to our impression of the value of the objects that excite them! Then if heaven is better than earth,—if the service of God is higher than the slavery of the world,—if eternity is more important than the passing day, religion must be followed with that deep and solemn earnestness, that gives a sabbath stillness to life, as if there were but one thing to do;—such an earnest feeling as might have once borne an Apostle through opposition, suffering, and desolation, as the mighty vessel dashes impatiently through the waters till she rests by her native shore.

How can our affections be any longer uninterested in religion? How can we suppose that the part of our nature most exalted in itself and in its powers, is the very one we have no use for in religion? We suffer those affections to be wrought into admiration when we witness the successful experiments of human art,—the works of human hands, and the noble results of man's intellectual exertion; we allow them to kindle into warmer enthusiasm at the thought of human glory, surrounded as it is with recollections of violence and blood; we invite them to linger and gaze on the magnificence of the heaven above and the familiar beauty of the earth beneath us; no feeling seems too strong to express when fine examples of human character demand our reverence and delight; why then should we keep the affections steadily away from things immortal, while we waste them in emotions that can go with us only to the grave? why can we not fasten them on those enduring things that shall not perish with the world at last? Why can we not give our best, yes, all our affections to religious duty and improvement? There only can they be devoted without danger and sorrow; there they will give rapidity and success to our preparation for joining the saints in light.

UNIFORMITY OF OPINION NOT ESSENTIAL.

The founder of our religion evidently intended it should have a controlling influence over the affections, feelings, and passions, especially those brought into exercise in the intercourse of men with each other. It was a wish which he cherished with great fondness, that he might see his followers living together in peace and harmony; keeping themselves free from jars and contentions; suppressing every form of malevolent disposition; exercising mutual forbearance, candor and charity, and bound together in love by their attachment and regard for him.

It is an interesting question which meets us at our entrance upon this subject, how far unanimity of views on religious subjects is essential to preserving a unity of spirit among Christians.

There is no idea which seems to have been more generally, or with less reason, admitted in the Christian community than that, in order to be of one mind, men must necessarily be of the same opinion; and that differences of religious thinking are the worst evils that can befall the Church; whereas, in our apprehension, this very notion, of the necessity of entire agreement in religious belief, has been productive, if of no other evils, of the most fearful schisms which have ever been witnessed among the followers of Christ. This opinion of perfect uniformity of belief being essential on religious subjects, had its origin in the Romish Church. It was the direct consequence of the Pope's infallibility, which itself rested in people's minds on another idea, equally unfounded;—that was the supposed absolute necessity of keeping the Church free from the slightest tinge of error. For, if perfect freedom from mistake were not deemed essential, where could be the need of an infallible decider of controversies? And, if there be in that Church an infallible spiritual guide, it is certainly right that every body should acquiesce in its decisions,—when there would of course be an entire uniformity of sentiment on religious subjects. Thus this idea of the necessity of a perfect agreement in religious belief is the natural attendant on the conviction of our having a tribunal that cannot be mistaken, to which we may carry our differences of opinion;—and it must stand or fall with our belief in such a tribunal. For though it will be admitted that truth is but one, and cannot declare itself on both sides of a question, yet, unless we have such an infallible criterion of controversy in the last resort, it will be impossible for us in all cases to agree which the right side is, or ever to come to an entire unanimity of sentiment. The reason is,—not that truth is not something in itself certain and unchangeable, but that, with our imperfect faculties, we cannot see things in their true nature, and as they really are. We repeat, therefore, that these three ideas,—the necessity of keeping the Christian Church absolutely free from error,—the necessity of an unerring judge of differences,—and the consequent necessity of an absolute agreement in religious opinions,—are all connected together, and must stand or fall together. They lie at the very foundation of the vast structure of the Romish Church.

The reformers, no doubt, assumed the true ground when they rested their cause on the right of private judgment and the sufficiency of the Scriptures; but they did not,—they durst not,—follow out their own principles. Perhaps they could not; so shackled were their minds by the conviction that an absolute and unerring uniformity of faith was essential. But, as they could no longer lean upon papal infallibility, what were they to hold out to the world in its stead? It is doubtless very natural that every man should believe that he himself is certainly in the right,—that every body who differs from him is wrong,—and that every fair-minded man must see things just as he does. These feelings we all know to be natural; and it is not strange that men, just beginning to think for themselves, should feel their influence. But it needs no great penetration to perceive that they greatly misjudged. All men could not see things just as they did, and therefore drew off from them, and made out their own confessions of faith, which they, with the same narrowmindedness, wished to impose on their followers and successors; and this has been the course of things ever since, until Protestant Christendom has become divided and separated into innumerable factions, very few of which do not consider all, who are out of the pale of their own sect, as in fact excluded from the privileges and hopes of Christians.

Now shall we learn nothing from all this? Can it be that there is a necessity for this unanimity of religious opinion, in order to peace and unity of spirit in Christ's Church, when it is in the pursuit of this very unanimity, that the bloodiest persecutions have been adopted, the fiercest contentions arisen, and the widest breaches been made? It cannot be. The true bond of Christian union as far as belief is concerned, is the cordial reception of Christ as each one honestly conceives him to be revealed in the Gospel. This was the only point of faith inquired about in the time of the Apostles; and this is sufficient. If Christians can agree upon other religious subjects, it is well; their bond of union will be drawn closer by this circumstance. But if they cannot agree, what is to be done? Shall they withdraw from each other? deny to each other the Christian name? and, if it were possible, shut each other out from heaven? Is this the spirit of our religion? Can the Savior be pleased to see his followers manifesting such a disposition?

Why shall we not rather see and acknowledge, that this long sought unanimity is not a thing to be attained to, with our present imperfect faculties? Why should a nearer coincidence of views be thought requisite or attainable on religious subjects than on any other? Every body readily admits that with our short-sighted faculties and fallible judgments, we cannot hope to arrive at a uniform way of thinking on matters of common life, some of which are certainly very important. Yet men do not, unless malignant and bad passions are permitted to rankle in their breasts, suffer the differences of opinion on other subjects, however momentous, to interrupt the charities of life, or break off their friendly feelings towards each other. Where would be the harm if we should adopt the same generous treatment of each other in our religious differences? If we should grant that the questions at issue have all the importance which to many they seem to have, is it just or modest, for any one set of Christians to assume that they have certainly arrived at the truth, and that all others, however honest and sincere they may be in their researches, are in a fatal error? If we have read our Bibles to any effect, we think we have been there taught that religion is to be something principally exerting itself in the heart, and in the life; we indeed think truth to be of the most sacred importance; especially that which has a bearing upon the practice of the duties we owe to God, to our Savior, to one another, and to our own souls; and we rejoice to think that in proportion as Christian truth bears more directly upon these subjects, it is clear, satisfactory and undisputed. We rejoice to believe that He who made us, and is to be our final judge, is a perfectly just Being; and that, having given us our conscience, our judgment, and the light of revelation to be our guides, he will not condemn us, if humbly and prayerfully following them, we should, through our natural frailty, be led into error.

ON UNDERSTANDING THE SCRIPTURES.

The Scriptures, not understood, are of no more service to those that read them, than a manuscript in Arabic or Hebrew to the unlearned, on which indeed the eyes may be fixed and the written letters be traced, but which imparts nothing to the reader, either for instruction or consolation. Nevertheless it is a fact, too well known, and too generally acknowledged to be denied, that there are many cases in which the Scripture is not understood; and many instances in which persons read, but understand not. There are doubtless causes for this unhappy course of things, and if, by the divine blessing, we can trace out some of these causes, we may thereby perhaps enable ourselves to apply a suitable remedy.

One cause is, that human beings often read the inspired volume, without any hearty desire to understand it. There are many things, which lead people to read the word of God, besides a real wish to gather up its instructions and use them for their own spiritual discipline or consolation. It is sometimes done as a mere task of duty, as something we must do, or else expose ourselves to the displeasure of God. And truly we may say that to search the Scriptures, and make the reading a portion thereof a part of every day's work, is a duty and a most important one to every man, woman and child, for in this sacred record are contained the words of everlasting life, and these are they which testify of Christ. But there are cases in which duty degenerates to a dead letter—there are cases in which duty seems so meritorious that it hides a multitude of sins, and cases in which duty falls into a mere mechanical habit, whenever the soul is wholly unconcerned—and so sometimes the Scriptures are mechanically read, like the passing words of a song which duty perhaps requires us to sing on certain fixed occasions, but which are never thought of as containing anything for our own personal use or profit. Sometimes also, this work is done because of the interesting histories contained in the Bible—and sometimes with a species of willingness to gather wisdom, but no hungering and thirsting desire after it. The consequence of all which is, that the words of inspiration do not sink into the mind, they only fall upon its surface; are not meditated upon, distinguished or rightly divided in order to be understood—and they pass away and leave no trace behind. When one heareth the word of the kingdom and understandeth it not, then cometh the evil one, and catcheth away that which was sown in his heart.

Another cause of misunderstanding the Scriptures is prejudice. By prejudice, I mean a judgment formed without a proper examination, whether the judgment in itself be right or wrong. In this view, a person may be prejudiced in favor of a truth, as well as of a falsehood; that is, he may believe a truth as well as a falsehood without examination; and whatsoever is so believed is prejudice, whether the particular thing believed be true or false. Of all prejudices, it may justly be remarked, that they are of an extremely tenacious nature; the mind does not so much hold them, as they hold the mind; once admitted, they fix themselves upon the soul, and stay there by main force, 'like weeds which grow upon a rock, that stick fast, though they have no root.' Prejudices in regard to religion are very numerous: we begin to imbibe them in very early youth; indeed, almost all the religious opinions which we embrace in very early youth must be denominated prejudices, for they are commonly received on the authority of our parents and teachers, and very seldom result from our own thoughts or inquiries. We imbibe other prejudices, from the society into which we fall—some from the books we happen to read—some from some casual courses of outward things—some from the minds under whose influence we allow ourselves to be taken captive, and some from mysterious turnings of our own thoughts, for which we can assign no rational account. From whatever source they spring, prejudices, when once embraced, take powerful hold upon the heart, form a kind of religion for it, and acquire such an influence, that we are apt to reverence our prejudices more than we reverence the Scriptures. When prejudice is fixed upon the mind, then any course of thinking, which makes us begin to imagine that our adopted opinions are wrong, seems to the mind like a kind of sacrilege; and any new interpretation of a favorite portion of the Bible strikes the soul with a horror, something like that of the sinner, when the true light first glares upon his inward spirit. We start back and recoil and shrink away to our accustomed darknees. To the prejudiced mind, therefore, a great part of the Scripture never shows itself at all, and what is seen and embraced is so clogged with prejudice as to have lost the vigor and beauty wherewith Christ had made it free. There is a hindrance of the same nature, and which perhaps ought to be called by the same name, and surely ought not to be left unnoticed on the present occasion; it consists in receiving a system of religion from some man, or body of men, and then, when reading the Scriptures, to interpret the word by that system, instead of subduing the system to the word of God. This is receiving the traditions of the elders, rather than the testimony of the Most High, and acknowledging as doctrines the commandments of men. To minds who do this, the word of God speaks only through the organs of the man or men on whom they lean; and if, on any transient occasion, passages appear which look a very different way from the accepted system, they are thrust aside, or hidden out of sight, till such time as we can see how they can be made to accord with our pre-accepted views. Hence, parts are taken instead of the whole, and these parts, standing alone, exhibit a different appearance and wear a different guise from what belongs to them in their proper place in the whole revelation.

PARDON OF SIN.

If we consider, upon how trifling and inconsiderable grounds most men hope for pardon, (if at least that may be called hope, which is nothing but a careless boldness, and an unreasonable wilful confidence,) we shall see much cause to pity very many who are going merrily to a sad and intolerable death. Pardon of sins is a mercy which Christ purchased with his dearest blood, which he ministers to us upon conditions of an infinite kindness, but yet of great holiness and obedience, and an active living faith. It is a grace, that the most holy persons beg of God with mighty passion, and labor for with a great diligence, and expect with trembling fears, and concerning it many times suffer sadnesses with uncertain souls, and receive it by degrees, and it enters upon them by little portions, and it is broken as their sighs and sleeps. But so have I seen the returning sea enter upon the strand; and the waters rolling towards the shore, throw up little portions of the tide, and retire as if nature meant to play, and not to change the abode of waters; but still the flood crept by little steppings, and invaded more by his progressions than he lost by his retreat, and having told the number of its steps, it possesses its new portion till the angel calls it back, that it may leave its unfaithful dwelling of the sand. So is the pardon of our sin; it comes by slow motions, and first quits a present death, and turns, it may be, into a sharp sickness; and if that sickness prove not health to the soul, it washes off, and it may be will dash against the rock again, and proceed to take off the several instances of anger and the periods of wrath; but all this while it is uncertain concerning our final interest, whether it be ebb or flood; and every hearty prayer, and every bountiful alms, still enlarges the pardon, or adds a degree of probability and hope; and then a drunken meeting, or a covetous desire, or an act of lust, or looser swearing, idle talk, or neglect of religion, makes the pardon retire; and while it is disputed between Christ and Christ's enemy, who shall be Lord, the pardon fluctuates like the wave, striving to climb the rock, and is washed off like its own retinue, and it gets possession by time and uncertainty, by difficulty and the degrees of a hard progression.

SERIOUSNESS IN RELIGION.

'It is not very desirable that religion should be so often expressed by the word seriousness. Among many people, as soon as ever a man is becoming religious, it is said he is becoming 'serious.' But does not religion also make him humble, and benevolent, and hopeful, and blessed? Why then should we select so exclusively for the designation of its influence, an attribute or an effect which is common with many others, but yet the least inviting, and most liable to an injurious construction? I never use it; and if I were obliged to use any other term than religious itself, I would rather say, the man was becoming happy.'—*Jay's Lectures* 161 *p.*

One cannot express in language too strong the importance of constantly and most decidedly marking the intimate relation, or rather the absolute sameness, of religious goodness and the happiness of the human soul. It is known sooner or later by us all, from our own personal experience, that man can only be happy so far as his whole nature is conformed to religious principle, and controlled completely by the power of conscience. But the lesson might be more easily learned, if Christians would but be as solicitous to recommend religion in this particular, as to enforce it in others. We apprehend the error alluded to by our author, is one to which may be traced a great part of the reluctance, aversion, disgust, which is so often manifested toward religion. We wish, therefore, to bring it more into view, that it may be exposed in a proper light.

The common usage is to speak of the commencement, of a religious life, as a period of deep seriousness. Now, seriousness is a word which is in general associated with what is sad and depressing. We say of one, he has met with a serious misfortune. When a disease puts on an alarming aspect, the case is becoming serious. When public affairs or private pursuits are overspread with a sudden gloom and disturbed by great anxiety, things have taken a serious turn. The term is often used as synonymous with dull, and opposed to cheerful. Indeed, so perversely misunderstood is it, that it suggests to most minds always more or less of austerity. In consistency with this use of language, is the common practice. When the religious obligations have begun to be felt as they claim to be, and the mind is coming to a just estimate of itself, of the external goods of life, and of the soul's need of something higher and more substantial, people seem to think an extraordinary degree of abstraction, and sadness of countenance and heart, an essential part of the process. They are not satisfied with themselves if they cannot wear a deep solemnity for a very considerable period. Some even appear to think, that bitter anguish and inward gloom are necessary steps in the spiritual process. It happens, therefore, that when a single member of a family is, to use technical phraseology, *brought under conviction*, the domestic board is no longer enlivened by bright looks and cheerful conversation, because these are supposed to be inimical to the growth of religion in the newly impressed mind. The common duties of life are gone about with a stillness and solemnity resembling that which is caused by a recent death in a household. All company is shunned as improper. If a kind and happy friend from abroad step in, he is met with a chilling coldness, or if not so, soon finds that he has brought very uncongenial spirits with him. And so it is, that becoming religious is made the occasion for a suspension of almost everything which is innocently pleasant, and spreads a contagious sadness, instead of a sacred peace and joy.

We presume none of our readers are strangers to the state of things we have in view. It is by no means our intention to call in question the propriety of any truly religious and useful practices. We know that penitence does in its very nature imply a species of regret and pain. Indeed we think, as every heart knows its own plague, so it should be left to its own feelings. But the error lies *not* in any natural feelings arising from just reflections on our duty and our guilt, but in an artificial, unnatural, unnecessary state of the spirits. It consists in making account of seriousness as if it had a value *separate* from these just reflections, a value of its own. It springs from a notion that a certain degree of gloom is essential, *as a part* of duty. It is the making of a set of feelings and an outward manner, which are opposed to cheerfulness and social enjoyment, a necessary ingredient of a religion, which is itself the truest source of personal and relative happiness.

It may certainly be asked with our author, what good reason there is for selecting seriousness as the *only* or the most important trait in the newly improved character. Why should we not expect, and commend when we see it, a cheerful, gentle, tender, generous temper, as much as a serious tone and air? Why should not a parent find as good evidence of sincere piety, in his child's increased disposition to make all around happy, as in a manner which suppresses every word and look that is not decidedly solemn, and casts a silent rebuke on even the innocent prattle of thoughtless childhood? Why should a person, becoming pious, shrink from society, and be supposed no longer capable of enlivening the circle of friends, before so much regarded by him? It is very hard that religion should have to bear the blame of everybody's moroseness. The fruit of the spirit is love and joy; and if so, then religion directly leads to social intercourse and sympathy. For love must have objects, and will seek them. And joy, in a solitary, selfish retreat from society, would lose its best religious properties, even if it did not itself naturally prompt to a communication of happiness.

CHRISTIAN REDEMPTION.

I shall, in the last place, offer some remarks on the impartial and universal character of the Christian scheme of redemption. To whom are the blessings of this salvation freely offered? On whom they were finally bestowed? On the elect only? Is there a chosen number of the human race, for whom alone the gifts of righteousness and eternal life are reserved, according to a sovereign decree of God? And are all the rest of mankind reprobate? have they no part or lot in this dispensation of grace? We all know, my brethren, that such narrow and gloomy views of the gospel stand on record in creeds and articles of human invention, and are still zealously professed by thousands. The doctrine amounts to a bold and unrighteous limitation of divine goodness! But, blessed be God, it is false! The invitations and promises of our Savior are addressed to all that 'labor and are heavy laden'—oppressed with the burthen of sin and fear of death. In these last days God hath spoken by his Son Jesus Christ to his whole human family; encouraging all to seek his favor by repentance; pledging the word of his eternal faithfulnesss that all who comply with the conditions of salvation by a life of Christian obedience,—all who cherish such a practical faith in their Saviour as may lead them to keep his commandments, and tread in his footsteps,—shall assuredly enjoy the reward of everlasting happiness. There is no respect of persons with God towards the followers of his Son. The means and privileges of redemption are freely proferred to all who sincerely embrace the gospel.

The doctrine of the Christian Scriptures on this all-important point is too plain to be reasonably disputed. At the end of the present scene of probation, the whole world shall be judged in righteousness. Then, all to whom the holy law of the gospel has been proclaimed, shall be tried by this law according to their works. They that have honored their Redeemer in their lives shall be exalted to immortal glory. They that have abused the precious advantages of their faith shall pass into a state of condemnation and punishment. They also, they whose ears the glad tidings of the gospel have never reached, shall be judged in righteousness according to their works; not, however, by the Christian law which they have never received, but by the law of reason and conscience which their Maker had written on their hearts, and with a merciful regard to their several degrees of religious knowledge. God 'will render to every man according to his deeds; tribulation and anguish upon every soul of man that doeth evil; but glory, honour, and peace to every man that worketh good.'

AN ANSWER TO THE QUESTION, WHY DO YOU ATTEND A UNITARIAN CHURCH?

I. Because the Unitarians reject all human creeds and articles of faith, and strictly adhere to the great Protestant principle, 'the Bible—the Bible only;' admitting no standard of Christian truth, nor any rule of Christian practice, but the words of the Lord Jesus and his Apostles.

II. Because the Unitarian doctrine can be expressed in the very words of Jesus and his Apostles, without addition or comment: hence it appears to me most agreeable to the Scriptures.

'And one of the Scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all? And Jesus answered him, the first of all the commandments is, Hear, O Israel! the Lord our God is one Lord; and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. And the second is like, namely this, Thou shalt love thy neighbor as thyself. There is none other commandment greater than these. And the Scribe said unto him, Well, Master, thou hast said the truth; for there is one God, and there is none other but he; and to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbor as himself, is more than all whole burnt offerings and sacrifices. And when Jesus saw that he answered discreetly, he said unto him, 'Thou art not far from the kingdom of God.' Mark xii. 28—34. 'This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.' John xvii. 3. 'To us there is but one God, the Father, of whom are all things; and one Lord Jesus Christ, by whom are all things.' 1 Cor. viii. 6. 'God is one.' Gal. iii. 20. 'One God and Father of all, who is above all.' Eph. iv. 6. 'One God, and one Mediator between God and men, the man Christ Jesus.' 1 Tim. ii. 5.

III. Because at the Unitarian Church, I am not taught to think that those who do not believe the doctrine there maintained, 'must, without doubt, perish everlastingly,' nor required to censure and condemn any man for differing from me in his religious sentiments; but am exhorted to live in charity with all men.

IV. Because there I am at full liberty to judge for myself, and exercise all the rights of conscience; without being exposed to the least censure, or unkind treatment.

'One is your Master, even Christ; and all ye are brethren.' Mat. xxiii. 8. 'Stand fast, therefore, in the liberty wherewith Christ hath made you free, and be not entangled again with the yoke of bondage.' Gal. v. 1.

V. Because I can understand the doctrine

taught there, and have not to assent to what is contrary to reason.

'Yea, and why even of yourselves judge ye not what is right?' Luke xii. 57. Your reasonable service.' Rom. xii. 1.

VI. Because I think it both a duty and a privilege to unite in the worship of the one God the Father, according to the directions of my Lord and Savior Jesus Christ.

'After this manner, therefore, pray ye, Our Father,' &c. Matt. vii. 9. 'The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him.' John iv. 23. 'In that day ye shall ask me nothing. Verily, verily, I say unto you, whatsoever ye shall ask the Father in my name, he will give it you.' John xvi. 23.

VII. Because at the Unitarian Church, I can follow the example of him who was our example in all things, in worshipping one God, even the Father; without mingling in my devotions a 'God the Son'—a 'God the Holy Ghost'—a 'holy, blessed, and glorious Trinity'—a 'Triune God'—a 'sacred three'—nor a 'holy mother of God, the Virgin Mary;' for all which I find no warrant or example in my Bible.

'I thank thee, O Father! Lord of heaven and earth.' Luke x. 21. 'O my Father! if it be possible, let this cup pass from me.' Matt. xxvi. 39. 'Father! glorify thy Son: holy Father! keep those thou hast given me.' John xvii. 1, 11. 'Father! forgive them, for they know not what they do.' Luke xxii. 34.

VIII. Because in the hymns there used, I am not continually shocked and confounded with expressions which appear equally inconsistent with reason and Scripture. I am not taught to sing the praises of 'the mighty God'—'the eternal God'—now as a feeble infant upon his mother's knees—and now as dying 'to atone almighty wrath.' I meet with no such passages as,

> 'This infant is the mighty God,
> Come to be suckled and adored.'
>
> 'When God, the mighty Maker died,
> For man the creature's sin;'

and others of a similar character to be found in the spiritual songs used in many Churches.

IX. Because at the Unitarian Church I hear Jesus of Nazareth who was crucified, preached as the Christ, the Son of the living God.

It is impossible for God to die, be buried, and raised from the dead; and the Apostle Paul declares, 'It is Christ that died.' Rom. viii. 34. 'That Christ died for our sins, according to the Scriptures, that he was buried, and that he rose again the third day.' 1 Cor. xv. 3, 4. The Apostles did not preach, as the Christ, a divine person who dwelt in the crucified man, which person could neither die nor be buried; but they asserted, that the very same person who was crucified, was both Lord and Christ. Acts ii. 36.

X. Because Unitarians teach the doctrine of 'the true grace of God,'—his unmerited, unpurchased favor to mankind,—that salvation and eternal life are his free gifts through Jesus Christ; which is clearly the doctrine of Scripture.

'For God so loved the world that He gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life.' John iii. 16. 'The gift of God is eternal life, through Jesus Christ our Lord.' Rom. vi. 23. 'For by grace are ye saved, through faith; and that not of yourselves; it is the gift of God: not of works, lest any man should boast.' Eph. ii. 8, 9. 'The grace of God that bringeth salvation, hath appeared to all men,' &c. Tit. ii. 11.

XI. Because at the Unitarian Church, God is spoken of according to the Scriptures, as a Being who is infinitely wise, just, and good, as the 'Father of all.' There I hear nothing ascribed to him that is inconsistent with perfect wisdom, justice, and goodness, or with his character, as the gracious Father of all, or with the declaration 'God is love.'

XII. Because there the crucified Jesus is exalted, as having attained his high dignity and glory, and his appointment to be the Savior and Judge of the world, as the reward of his obedience and perfect righteousness.

'He humbled himself and became obedient unto death, wherefore God also hath highly exalted him.' Phil. ii. 8, 9. 'Thou hast loved righteousness and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.' Heb. i. 9.

XIII. Because there the Gospel is asserted to be the ministration of the Spirit, and the divine influence to be universal and perpetual.

'Now shall not the ministration of the spirit be rather glorious?' Cor. iii. 8. 'For in him, we live and move, and have our being.' Acts xvii. 28. 'For of Him and through Him, and to him are all things.' Rom. xi. 36. 'One God and Father of all, who is above all, and through all, and in you all.' Eph. iv. 6.

XIV. Because there the necessity of personal righteousness is insisted on, and the spirit of Christ and conformity to his example, made essential to genuine Christianity.

'Now if any man have not the spirit of Christ, he is none of his.' Rom. viii. 9. 'He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.' 'He that saith that he abideth in him, ought himself also so to walk, even as he walked.' 1 John ii. 4, 6. 'Let no man deceive you: He that doeth righteousness, is righteous.' 1 John iii. 7.

XV. Because there a future righteous retribution is preached, that every man shall be judged, according to what he hath, and not according to what he hath not; that our future condition is not determined by arbitrary and irresistible decree, but according to the deeds done in the body.

'Then shall he reward every man according to his works.' Matt. xvi. 27. 'For we must all appear before the judgment seat of Christ; that every one may receive the things done in the body, according to that he hath done, whether it be good or bad.' 2 Cor. v. 10.

XVI. Because there I am taught to think well of human nature, as the work of God, and to love all mankind as my brethren, as the rational offspring of the Almighty, the objects of his love, made by him for happiness.

'We are the offspring of God.' Acts xvii. 29. 'For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life.' John iii. 16. 'Thou hast created all things, and for thy pleasure they are and were created.' Rev. iv. 11.

XVII. Because the Gospel, as preached by Unitarians, is on a level with the common sense of mankind, and therefore agreeable to the description of his religion given by our Lord himself, when he calls it a revelation to babes, and suited to the poor.

XVIII. Finally, because at the same time that the Gospel is thus preached among Unitarians in its *simplicity*, its evidences and its truth are maintained with an energy and an effect which I can ascribe to no cause but a more faithful use of the means God has afforded them for the understanding and illustrating of its doctrines.

Such are my reasons for going to the Unitarian Church.—Are they not Scriptural? Reader, go thou likewise, and judge for thyself.

CHRISTIAN REGISTER.

BOSTON, MARCH 20, 1841.

THE TERMS OF SALVATION.

What are the terms of salvation? Who are to be saved? And on what conditions are they to be saved? We can entertain little doubt upon these points, if we attend to the glorious and cheering declaration of Peter, when, in his interview with Cornelius, 'he opened his mouth and said, Of a truth, I perceive that God is no respecter of persons, but in every nation he that feareth him and worketh righteousness is accepted of him.' Here is a truth worthy to be taught by an apostle of Christ. Here is an evidence that the Gospel is indeed a dispensation of mercy. We place the highest value upon our holy religion. Its blessed influences and its immortal hopes we prize above all price, but we confess it delights us to believe and find, that it is not the only passport to the divine favor and the acceptance of the Almighty. We look abroad upon the world, and we see a wide and endless diversity in the condition and opportunities of mankind. We see some born in ignorance, educated in superstition, exposed by circumstances, which they could not resist or control, to idolatry and sin. We see others opening their eyes beneath the holy light of the Gospel. They receive a Christian education, and in the opinions they adopt and the characters they form, they are aided by the sublime teachings and holy influences of the Christian religion. We look again, confining our view to Christendom, and we see there Christians themselves differing widely in their opportunities and opinions, holding different creeds, raising the shibboleth of party, uttering against each other anathemas of exclusion, and pursuing each other, not only through this world, but to the judgment seat of God and determining by their own fallible judgments who shall, and who shall not, meet with acceptance there. And when we behold this condition of things, we confess it gives us pleasure, to turn to the living oracles of truth and find it taught there, with a clearness that cannot be mistaken, in words whose import can neither be disputed or denied, 'that God is no respecter of persons, but in every nation he that feareth him and worketh righteousness is accepted of him'; that he does not regard the distinctions of sect or party, of country or climate, but beholds with favor and will accept in mercy every child of Adam, who according to his ability and the extent of his knowledge and his means, cultivates his moral nature and lives in the practice of righteousness, of what he believes to be his duty. In this respect Christianity is truly, what our Savior called himself, 'the light of the world.' It sheds the same light over the moral world, over the plan of God's providence and the principles of his moral government, that the sun does over the natural world.'

The great and generous truth, to which we have alluded, was one which Peter himself and the other Apostles came slowly to admit and believe. They did however admit it, believe it, teach it; but their teaching did not fix the same noble conviction in the hearts of their followers. The Jews regarded themselves as the peculiar and exclusive objects of the divine favor; and this idea, which savors of littleness, selfishness and conceit, Christians have been too ready to adopt in relation to themselves. They are still infected with the narrow-minded notion that the divine mercy is a confined and arbitrary thing, determined in its exercise by a regard to the creed rather than the character of the individual. Evidence of this is to be found in the opinion, which is still generally prevalent in Christendom, respecting the condition and prospects of the heathen, and the grounds on which efforts are made to convert them to Christianity. We object not to these efforts themselves. They are noble, generous, Christian; we wish they were ten-fold greater than they are. The labors and sacrifices of the missionary to the heathen imply a spirit of heroism, of self-devotion and of love in his breast, which excites our admiration and commands our reverence. We object not either to the idea, that Christianity is a great and inestimable blessing, and that a knowledge of it and a faithful obedience to it and improvement of it, would greatly increase the heathen's happiness in a future life. We object only to the idea that their condition will be horrible without it. We object only to the idea, to us narrow and bigoted, nay to us, unchristian and almost blasphemous, that the poor and ignorant heathen, groping in dark idolatry, the unhappy slaves of some splendid mythology or some debasing superstition, that the myriads on myriads of immortal souls, that live and die without the pale of Christianity, are to be condemned to hopeless and never-ending misery hereafter, merely because they have not believed in a Gospel, which has never been offered to them, nor walked according to a light which has never been shed upon their path. Every attribute of the Almighty, which makes his character one to be venerated and loved, is at war with such an idea as this. The heathen will be judged by the law written upon their hearts, by the light and opportunities they have enjoyed, and where they have been faithful to these, they will be received to that measure of happiness for which they are prepared.

But it is not in relation to the heathen alone, that Christians fail to apply the broad and generous declaration of Peter; they fail to apply it to themselves. There yet prevails a spirit of bigotry, which supposes that God demands freedom from error in the creed, rather than freedom from impurity and sin in the conduct, that salvation depends upon articles of faith, and that many, their good deeds and pious affections and holy lives notwithstanding, will be exposed to condemnation and rejection at the judgment seat of the Most High, because they have embraced *essential error*.

Now were it true in fact, that the judgments of God will be rendered upon this principle, it is yet manifestly not only folly, but impiety, in any human tribunal, an individual or a denomination, to attempt to determine what is essential error, and what is not, or to say what others ought, or ought not, to believe. 'I have sometimes imagined' says a profound writer in illustration of this subject, 'a pagan ship's crew, in a vessel under sail in the wide ocean. I have supposed not one soul on board ever to have heard one word of Christianity. I have imagined a bird dropping a New Testament, written in the language of the mariners, on the upper deck; I have imagined a fund of uneducated, unsophisticated good sense in this company, and have required of this little world answers to two questions. First, what end does this book propose?—The answer is, this book was written, that 'we might believe that Jesus is the Christ, the Son of God, and that believing we might have life through his name.' John xx. 31. I ask secondly, what means does this book authorize a foremast man, who believes, to employ to the rest of the crew, to induce them to believe that Jesus is the Son of God, and that believing, they also with the foremast man, may have eternal felicity through his name? I dare not answer this question: but I dare venture to guess, should this foremast man conceal the book from any of the crew, he would be unlike the God who gave it to all: or should he oblige the cabin boy to admit his explication of the book, he would be unlike the God, who requires the boy to explain it himself; and should he require the captain to enforce his explication by penalties, the captain ought to reprove his folly for counteracting the end of the book, the felicity of all the mariners, for turning a message of peace into an engine of faction.'

Even admitting then, for argument's sake, that men are to be condemned hereafter for the error of their creeds, God alone is judge of that error. There is no authority in the New Testament for the infallibility assumed by so many, Protestants as well as Catholics, nothing to justify the exclusive spirit they cherish, or the denunciations and anathemas they utter.

But is this the principle, upon which the judgments of God will proceed? Are we to be condemned for error of opinion, adopted after the faithful use of the best means we enjoy for ascertaining truth? Certainly not, if the declaration of Peter, to which we have alluded, is to be received. If it be true, and we have the direct authority of an Apostle in its support, 'that in every nation he that feareth God and worketh righteousness is accepted of him', then our salvation, our acceptance with God depends not on the doctrines we believe, on the error or the truth of our creed, but upon the sincerity with which we believe, and upon the extent to which we practise according to our convictions. A true and devout heart is of more avail than a strong mind. If we fear God and work righteousness, if we mortify our passions, and govern our tempers, and purify our lives, and endeavor conscientiously to do our duty, so far as that duty can be ascertained by us, we need not be troubled lest our errors of opinion should be counted as sins, nor doubt about our salvation, because we differ from some other erring mortals on questions of doctrine, which have confounded the wise and been the sport of the skeptical in all ages.

Let it not be supposed that upon the principle here advocated, the divine requirements are circumscribed and the conditions of acceptance and salvation are made easier. They are not made easier, they are made more strict and severe. For it is not so easy to practise virtue as to believe truth, not so easy to act right as to avoid error, not so easy to do our duty as to form our creed. Would that this might be felt, that the bondage of superstition and bigotry, in which so large a portion of the Christian Church is held, might be broken, that the words of denunciation might cease to be uttered and the spirit of exclusion to be cherished, and all Christians unite in endeavors to fill up life with every good deed they have opportunity to perform, with adorning the character with every holy and pious affection they have power to cherish.

Leicester, March 10, 1841.

To the Editors of the Christian Register.

Gentlemen,—In your paper on Saturday last, you publish a portion of an article taken from the 'Monthly Miscellany,' on Dr Channing's late Tract on Emancipation. Notwithstanding its bitterness, and ill-disguised contempt of Abolitionists, you gave it your approval. This you certainly have a right to do; assuredly the right will not be questioned by me. But I wish to ask, with the respect I have been accustomed to feel for those whom I address, if the 'Register' is to be considered an *impartial* paper on the great subject of Slavery and its Abolition? If so, to what extent will articles be inserted on the *other* side of the question to that you have espoused? And I ask these questions with a sincere desire to be informed thereon. There are very many who do not forget, and cannot forget, that a series of articles, on the subjects in question, was offered to the 'Register' by the venerable and pure-hearted Dr Willard of Deerfield, (previous to the time when its present Editors had any responsibility concerning its management) and refused insertion. If this was not a most glaring contradiction of Unitarian principles, I have ever been in gross error as to what those principles are. And I respectfully submit, whether, if the Register is closed to communications and selections on *one* side of the question, it ought not to be on the other also? Or, (which would appear to be the more candid course) whether it should not be open alike to the views of writers on both sides of the question?

Though I write without the knowledge of any other Abolitionist, yet I feel that I may speak in behalf of many who are Abolitionists and some who are not, who have deeply felt the injustice, to say no more, of the course the Register has pursued. And in their behalf, as well as my own, I would solicit from you a reply to my inquiries.

I am, Gentlemen, very truly yours,

SAMUEL MAY.

REMARKS ON THE ABOVE.

Our excellent brother May, in the foregoing communication, has put to us four questions, which he asks us to answer. We comply with his request most cheerfully.

Question 1. 'Is the Register to be considered an *impartial* paper on the great subjects of Slavery and its Abolition?' To this we say, Yes; except only that we shall not publish anything in *defence* of Slavery.

Question 2. 'If so, to what extent will articles be inserted on the *other* side of the question to that you have espoused?' We answer, To the same extent; with the exception above stated. By the way, where in our paper, does it appear that we have 'espoused' either side of the New England Abolition question?

Question 3. 'If the Register is closed to communications and selections on *one* side of the question, ought it not to be on the other?' It is enough to reply: It *shall* be closed as much to one side as the other so far as Abolition Societies and their opponents are concerned.

Question 4. 'Or (which would appear to be the more candid course) should it not be open alike to the views of writers on both sides of the question?' Our answer is: The Register certainly *will be*, while we conduct it, as it *always has been*, since it came under our direction, *alike* open to both sides, in respect to the ways and means of putting an end to slavery. But, to avoid being misunderstood, we add, that we shall not allow either the Abolition party or the Anti-Abolition party, as such, and as now existing amongst us, to make *much* use of our columns; believing, as we do, that they ought to be and are pledged to other interests. As regards the past, we have neither written nor quoted any thing, and only inserted a single article from a correspondent which filled but one third part of a column, in disparagement of the doings of abolition societies; and we have never excluded from our paper any thing sent to us in commendation of them. In respect to the future, we promise to publish *as much* on brother May's side of the question, as has appeared or as shall appear in our columns on the opposite side, whether it be communicated to us by him or by any one else.

CORRESPONDENCE OF THE A. U. A.

Chicago, Feb. 25th, 1841.

Rev. Mr Briggs; Dear Sir,—I have just returned from R—— and must give you an account of my visit. I received a letter from a committee of the Unitarians at that place, requesting me to go and preach, and advise, etc., about the organization of a society. There was a zeal manifested, which I thought it wise to take advantage of, and accordingly went. I never passed a day more satisfactorily. There are there about thirty adult males—men of respectability and substance, who are decidedly favorable to Unitarianism—most of them from Massachusetts, Vermont, and New Hampshire; —one of the prominent men is Mr B——, brother of Rev. Mr B—— of Baltimore. I preached three times.

Now one of the main purposes of my writing you at this time, is to present R—— as one of our western towns, whose claim to your aid is paramount to that of almost any other. The town is certainly second to none, Chicago excepted, in northern Illinois. They have no doubt of their ability, (nor have I) to give a clergyman, (and if he might have a family, all the better) his living, out of the produce which they so profusely raise, and $250 per annum, in cash. I have put these statements within bounds, having, as you know, no disposition to exaggerate. When I came to Chicago last year, my prospects were not *one third* part so encouraging as those which R—— affords; indeed I never saw so much down-right earnestness in the cause anywhere.

Where is there a man to go? Is there any one? The people are intelligent, very—and must have a man of respectable abilities. I hope, my dear Sir, you will take this matter very seriously in hand, and if you can do nothing for them, let them feel assured that you have made, at least, an earnest effort in their behalf. They will, I presume, write you soon.

With great respect and affection, your friend,

J. H.

[From one of our Missionaries in Illinois.]

Feb. 23d, 1841.

Reverend and Dear Sir,—You very well know that great results are not to be looked for at once—and that the Herald of the Gospel must expect to meet with many things at first sight discouraging. When I came West, I came pervaded with these feelings; and it is owing to this fact that I have not been disappointed, but have found every thing to encourage me. And among the most encouraging things to be mentioned is this—that from the formation of this Society to the present time the utmost unanimity has prevailed in their measures. This perhaps you will look upon as nothing remarkable for so young a Society; but could you look into the state of the other Societies here, and see the strife going on amongst themselves, the excommunications from their churches, the headlong manner in which they have gone to work to build large and expensive churches, for which they have run largely in debt, and are now unable to pay,—and could you then look round upon the churches themselves, and find, out of the whole number, only one, the Episcopal, which is completed and prepared for public worship; could you but know the condition of the various religious Societies here, you would think that we are rightly called *Unitarians*, not only because we believe in the strict unity of God, but because we practically believe in the *unity of brethren*, and 'endeavor to keep the unity of the spirit in the bond of peace.' To an unprejudiced mind this state of things cannot but produce an impression favorable to our views. The fact of this perfect unanimity among the Unitarians here is quite encouraging.

Every Sabbath several strange faces appear, and the number of strangers who come in seems to increase every Sabbath, thus giving an opportunity for the removal of prejudices in regard to us.—Our *Bible-Class* continues to flourish. At two of our recent meetings we have had twenty four members present. In a short time, I hope we shall have a Sabbath School in operation. We shall gather several children in our own Society for this, and shall get in all the poor children in the neighborhood whose parents are willing to send them.—I have already commenced a course of evening lectures, of which I think I spoke in my last letter. These I am to preach on the first Sunday evening of every month. My object, in these, is to take up the great practical, saving doctrines of Christianity, and to set them forth in as clear and forcible a manner as I am able. In my first lecture, I dwelt upon what Christianity is, and what it proposes to accomplish. It was gratifying to me to see a larger audience in the evening than I had during the day.—I am now preaching a series of discourses upon *Spiritual Culture*, which I hope will be the means of spiritualizing our Society. I have a project in view, now, of forming a *Parish Library*, of which I made mention in my last. Several of the members of our Society say they will put into it some books which they have in their houses, and these added to the books which we already have, sent from the East, will make a good beginning for a library. But I fear we have but few of the right sort of books. I want to see such books as the life of Oberlin, of Felix Neff, of Howard, of Luther—in fact, a good selection of religious biographies, and the writings of men remarkable for their spiritual excellencies. Could our friends at the East but know one half of the good which these 'silent preachers' would do here, I am confident they would esteem it a privilege to be allowed to give us a good volume. Our little library is already thrown open every Sunday, after service, and books are taken out by any who desire them.

I see by the Register that the Book and Pamphlet Society have recently been procuring funds for the dissemination of books. If that Society, should have any books to send to the West, we should be glad to receive some from them.

As to our prospects here, I cannot but regard them as most flattering. We are gaining a gradual but a sure foot-hold. There are a good many here, who would gladly receive our views, if they only understood them. That they may understand them and appreciate them, is my earnest prayer, and it shall be my earnest endeavor by my labors to cause this prayer to be answered.

I am yours in the bond of Christian love,

G. M.

For the Register and Observer.

REASON AND AUTHORITY.

Has our friend T. T. perfectly clear conceptions on this subject? He confuses himself by not making a distinction between receiving a thing as truth and receiving the truth itself.

Let us take some examples of scripture declarations. 'Blessed are the merciful.' I believe this is true. I know what it means. I see reasons why it should be true.—'Master, the fig tree which thou cursedst is withered away.' I believe Peter spoke the truth. I understand what he means. But I do not understand why or how it was done.—'This kind cometh not out save by prayer and fasting.' This I believe contains a truth, but what that truth is, I know not, nor what are its foundations.

Perhaps we can find more exact examples in mathematics. My teacher tells me, every prime number is an odd number. I assent to it and see the reason of it, because every even number is divisible by 2 and of course is not prime.

He next tells me that the difference between an integral cube and its roots is divisible by 6. I understand it and assent to it on his authority, but my limited knowledge prevents me from discovering any cause or reason for it. Or perhaps he tells me that certain geometric lines continually approach yet never meet. This I believe, although it wars directly against my common sense, which says, that a distance perpetually growing shorter will at length vanish.

Lastly, he tells me, the compounds of linear functions are linear. I will here acknowledge that he speaks the truth, but I do not know what he means. The idea which he means to convey I believe is true, but he does not use language which conveys any idea to my mind. I cannot therefore say that I believe the proposition, for I do not know what it is, but I do believe the proposition is true, for my teacher is a man of science and of truth. And when I have studied mathematics longer, I trust I will be able, not only to understand but to demonstrate his proposition.

And so with Jesus; what he says is true. If I understand his language I believe in it, reasonable or unreasonable. If I do not understand his language, I still believe his propositions are true, though I do not know whether I believe in the propositions. And when my eyes are opened so that I can understand all his sayings, I will believe in them as well as in their truth. Suppose that T. T. understood not my language, and I should tell him, oong hoo joy tin, could he not believe on my authority that these words were true? Surely he could, just as well as after learning the language, he understood by them, A great Father is in heaven.

I am so far from regretting that Mr Ware said what he did, that I rejoice in it, as an evidence that so wise a man is humble enough to bow in reverence before the Omniscient One.

E. N. P.

RECENT PUBLICATIONS.

Journal of the Ministry at Large, Number 1. Boston: William Crosby & Co. 1841.

Here is a new periodical devoted to a most important object. Were we disposed to be captious, we should complain a little of the title of this 'Journal of the Ministry at Large'—Among the city Missions, which have been more or less supported by different denominations among us, during the last ten years, that which for the last six or seven years, has been conducted under the auspices of the Benevolent Fraternity of Churches, has been, and is now almost exclusively designated, as the 'Ministry at Large.' The 'Journal of the Ministry at Large' therefore is calculated to give nine tenths of this community the idea that the Journal is published under the direction of the Fraternity, or that the Fraternity's Ministers, are to some extent responsible for its character and contents. This, we understand, is not the case. The Rev. Messrs Sargent and Waterston, finding their time wholly occupied by their various labors, and believing that they have every opportunity of communicating to the public the results of their experience and of presenting the claims of those to whom they minister, through periodicals already existing and their own Reports,—have no connexion with this work and are not responsible in any way for the manner in which it may be conducted.

Under these circumstances we should have been gratified had Mr Barnard selected a different and more appropriate title. Having said this by way of explanation, we welcome the Journal and hope it may be useful. The present number is interesting. We copy the Prospectus, which presents the object and purposes of the Journal.

'In proposing to establish a periodical under the title of the Journal of the Ministry-at-large, the Editor hopes that the objects to which that ministry is understood to be devoted, will explain the purpose he has in view with sufficient fulness and precision. In other words, this paper will aim to promote the general interests of civilization and Christianity, especially in large towns. And the subscriber would solicit the indulgence of his friends in proceeding to issue a few numbers, that may afford a practical illustration alike of the course to be pursued, and of the object to be accomplished.

THE AMISTAD CAPTIVES SET FREE.

The recent decision of the Supreme Court of the United States, by which the Amistad captives have been released from their long imprisonment, and allowed again to enjoy the rights and privileges of free men, must be highly gratifying to all the friends of justice and humanity. The opinion of the Court was pronounced by Judge Story, on Tuesday, the 9th instant.

MR GANNETT'S LECTURES.

Messrs Editors,—When it was announced, some time since, that the Rev. Mr Gannett intended to deliver in his Church a course of Lectures, setting forth the doctrines held by Unitarians, there was but one feeling among all with whom I conversed that of delight. It was thought by many that as great efforts had been made by other denominations to misrepresent our views, it was time to take up the defence, and show that they have support on almost every page of Scripture, and that, taking the Bible for our authority, we have a well founded faith. There was another consideiation suggested which I regarded as of great importance, and that was, that a very large number of young persons had become deeply interested in the subject of Religion, and were eagerly inquiring for the truth; and that as a long period had intervened, since a similar course had been delivered, it was now the time for a plain and candid exposition of the great truths of the Bible as maintained by Unitarians.

Mr Gannett commenced his course of lectures, on the first Sunday in Febuary, and has continued them for the six last Sunday evenings. The subjects were, first, The value of doctrinal belief; second, The Bible; third, God; fourth, Man; fifth, Jesus Christ The Mediator; sixth, The Atonement, or as Mr G. would have preferred to call it, The Reconciliation. It would be impossible to do justice either to the Lectures or the Lecturer in any account I could give; I will therefore only declare it to be my opinion, —and I think I express the general sentiment, —that they have been thus far one of the most interesting and instructive series of discourses that have ever been delivered in Boston.

It has been the intention of Mr G. to make them doctrinal, not controversial, noticing other forms of belief, only so far as seemed absolutely necessary to define those held by Unitarians.

He could not have selected better topics for his lectures; nor a more suitable season, as there seems to be at present an awakened interest in respect to religious matters both among the old and the young.

These Lectures are of a kind to impart much instruction, as well as to awaken deep interest; and Mr Gannett displays great power and skill in the management of his subject; and his perfectly candid and just manner of noticing the various texts he adduces, cannot but give satisfacton to all, even to those who differ from him in many important points. The interest in these Lectures increases every evening; which is evinced by the fact, that as many go away unable to find a place even to stand, as get within the doors of the Church. And I could not but notice, last Sunday evening, the breathless attention, with which the great audience listened, for over two hours, to the eloquence of Mr G. in setting forth his views of the Atonement. As one who firmly believes our views to be the scriptural ones, I most heartily thank

him for these candid, and lucid expositions of the doctrines of the Bible as held by our denomination; and trust that his health and strength may be spared, so that, at some future time, he may be induced to repeat them.

The subject announced for next Sunday evening, is, 'The Christian life and character.'

R.

HOLLIS STREET DIFFICULTIES.

We are happy in being able to inform our readers, that there is now a prospect that the difficulties, which have for so long a time existed between Rev. Mr Pierpont and a portion of the Proprietors of Hollis Street Meeting House, will be adjudicated upon so as in one way or another to put an end to the controversy. Both parties have agreed to come before the present Council on the 'Grounds of Complaint' preferred against the Rev. Mr Pierpont on the 27th of July 1840. The Council, have adjourned to the 12th of April next, when both parties will be heard, and the merits of the case will be gone into and decided upon by the Council as a mutual one. It will be understood, that the Council decided that, in its *ex parte* capacity, it could have no jurisdiction.

For the Register and Observer.

WHISPERING.

Buildings are erected in various parts of this city and in the surrounding country, for the express purpose of public worship. And it is well known that the public meetings held for that purpose on the first day of the week, are held by the authority of the owners of the houses, and under the sanction of the laws of the commonwealth. No man therefore has any right, moral or civil, to disturb those meetings held in those places at that time. Yet this disturbance is made by every one who whispers during the time of service. I sat recently in a church where I heard more said by some young men behind me than I did by the man who stood in the pulpit. Permit me to say a few words to these young men; and may every reader who is ever guilty of the error listen to my words.

In the first place, you were guilty of great impoliteness toward those around you. They had not come to that house to hear you buzz, they came to worship. But you, by your whispering, disturbed their devotion, made discord in their singing, and distracted their attention from the reading and preaching. You knew that they went to the church for worship and instruction, you went and defeated in part their object. Was not this great rudeness?

In the second place, you were very impolite to the preacher. He expected, and had a right to expect, the attention of every one in the house. When a speaker is publicly known to be about to address a meeting, he has a claim upon the attention of every one who attends that meeting. Chesterfield says that inattention to him who is speaking to you is a fault which cannot be forgiven. One may as well speak to a dead man as to one who will not hear.

In the third place, you were very irreverent towards the Supreme Being. While others were singing his praise, you were whispering, perhaps, of some pretty bonnet near you; while all others hearts were raised in prayer, yours were on the earth and in trifles; while others heard the words of truth, you were whispering words of folly. What says now the Lord to each of you? 'Thou hast despised my holy things, and hast profaned my Sabbaths. Can thy heart endure, or can thy hands be strong in the days that I shall deal with thee?'

My friends, why will you thus tempt the vengeance of God? Why will you disturb others and take no part yourselves in worship? Are ye the men with whom wisdom shall die? Are ye omnipotent that ye ask not for strength? Are ye omniscient that ye seek no guidance? Are ye all sinless that ye crave not pardon? O, worms of the dust and triflers of a day, turn from your folly and seek immortal life.

Let every one whose eye falls upon these lines set a watch upon his conduct in the house of God. Let him scrupulously avoid all noise and all motions which may interrupt another's devotion or attention.

E. N. P.

For the Register and Observer.

THE TEMPERANCE REFORM.

One of the most gratifying sights that the eyes of our citizens ever beheld was the procession on Wednesday last of about three thousand of our Irish population in honor of St. Patrick's day. It will be remembered that there has been a great movement among this class in our city, as well as elsewhere, in favor of Temperance; and we noticed that the whole of these three thousand immortal souls wore on their necks the badge which told that they had taken the pledge, to abstain from intoxicating drinks. I made a calculation—by allowing one half pint for each person, as what they had formerly consumed per day—and found that about four hogsheads of rum less is now used in one day, than before the administering of the solemn pledge to these individuals. Now I ask, what citizen of Boston could look upon that sight, and not say from his heart, God speed the glorious cause of temperance?

A CITIZEN.

SUNDRIES.

The value of domestic products raised in Michigan, in 1840, is over $3,000,000.——The Legislature of New Hampshire have abolished imprisonment for debt, upon all contracts made after the first of this month.——The Governor of Virginia offers a reward of $200 for the arrest of a *murderer;* and $1000 for the arrest of a man accused of having assisted a slave to escape to N. York!——It is said that the funeral car which conveyed Napoleon's remains, cost £55,000!——During the last year, 850 buildings were erected in the city of New York. It is stated that one fourth part of the whole number of voters in York, Me., are drunkards!——Since 1820, 6,487,172 tons of Anthracite coal have been dug in Pennsylvania.——There are no distilleries in Delaware; the 'surplus revenue' of that State amounts to $1,500,000.——The number of teetotalers in Ireland has increased to 3,300,000; and the reduction of alcoholic drinks, during the last year, is said to have been 3,500,000 gallons.——In the estimated amount of taxes in the city of New York for 1841, the heaviest item is for almshouses and charities, equal to $257,000.——The Mormon war has cost the State of Missouri $150,000.——The construction of the Oswego and Syracuse Rail Road will place Kingston, U. C. within 36 hours of Boston.——The slaves in Mississippi outnumber the white population by over 17,000.——According to a recent calculation, there are 1555 periodicals published in this country.——Liberia, in Africa, has a population of 4,500 American Colonists, and 30,000 natives.——It is estimated that 25,000,000 bushels of grain are annually converted into intoxicating drinks in the United States,—worth, perhaps, $40,000,000.

A. U. A.

The Treasurer of the American Unitarian Association, acknowledges the receipt of the following sums, viz.

From Mrs Charlotte Jones, of Enfield Mass., the balance necessary to constitute her Life Member.	$5 00
From Raynham Auxiliary Association	4 00
From the Juvenile Association in Rev. Mr Clarke's Society in Sherburne,	6 88
From Kennebunk Auxiliary Association	37 00
From the Auxiliary Association in the Harvard Church, Charlestown, to constitute Rev. Geo. E. Ellis Life Member,	30 00
From Harvard Church, Charlestown, a contribution in aid of the A. U. A.	27 00
From North Andover Auxiliary Association	73 00
From Capt. Nath. Stevens and Capt. Geo. Hodges of North Andover, $25 00 each, the balance necessary to constitute them Life Members of A. U. A.	50 00
From the Ladies of the Unitarian Society in Fall River, to constitute their Pastor Rev. A. C. L. Arnold a Life Member of A. U. A.	30 00
By the hand of Rev. Mr Parkman of Dover, N. H. to constitute Geo. Frost Esq. of Durham N. H. Life Member,	$30 00
From Miss Dorothy Dix, for one year's subscription to the Tracts,	1 00
From Rev. Chs. C. Sewall's Society in Danvers, viz. Thirty dollars, to pay the last instalment of the Life Subscriptions of Daniel P. King, Jona. Shove, I. B. Pierce, P. R. Southwick and Mr K. Osborne; and Fifty dollars from the Auxiliary Association in said Society, by C. C. Sewall's letter of 23d. February	80 00

TO CORRESPONDENTS.

Our brother Whitman of Portland will accept our thanks for his friendly letter. We suppose he intended it for our private use; so we do not publish it. It gratifies us that he is so well pleased with the Register; and though we cannot exactly agree with him in opinion respecting the topic on which he chiefly dwells, yet we shall endeavor to profit by his suggestions.

We regret that we have not been able to insert the article referred to by 'A Subscriber,' the paper containing it, which he had the goodness to direct to us, not having come to hand.

We cannot think that the topic suggested by 'No Speculator,' is of sufficient importance to deserve discussion in our columns.

The communication of S. W. respecting Universalists, we decline to insert, as we are unwilling to add to the undeserved abuse which that class of Christians are, at present, suffering at the hands of the Orthodox sects.

Our Townsend correspondent must excuse our delay to notice the ill-tempered pamphlet of a neighboring minister, which he sent us. His good opinion of our paper we are pleased with; and assure him that we will duly consider his suggestion, that 'the community might be benefitted by finding in the Register more of the *doctrines* of the denomination, as the mass of the people need information as to what Unitarianism is.'

OBITUARY.

For the Register and Observer.

MRS. JOANNA FROTHINGHAM.

Died in this city, on the 2d inst., Mrs Joanna Frothingham, LXXXVI.

Rarely has the tomb closed over one at an age so lengthened beyond the usual span, around whose memory so many endearing associations cluster. She was the last link of a generation that has disappeared from the eyes of those who witnessed the vigor of her meridian years, in an untiring industry, an affectionate charity, a devotedness to duty, a controlling freedom from selfishness, that were perfecting to the end of her course.

No failing perception gave evidence that the sands of life were running low, when the distressing casualty, the effects of which nature proved too feeble to overcome, numbered her among the departed;—to many friends an unexpected, to all an irreparable loss.—Endeared as was life to her by its domestic relations, it was resigned with willingness, and in Christian peace. The example of so long a life of amiable consistency, has a value for all; and should not be discouraged; 'having promise for the life that now is, and for that which is to come.'

Rochester, N. Y., March 8, 1841.

To the Editors of the Christian Register.

Dear Sir,—Accompanying this I have sent you an obituary notice of Myron Holley, late of our city, who, as you will see, deceased the past week. He was a giant man in intellect and all that fitted one for an instructer in moral and religious duties. The last portion of his life has been been spent in usefulness, and in endeavoring to promote more enlightened and liberal principles amongst Christians. In a word, he was a thorough Unitarian, and had it more at heart than any other subject, to have a preacher, church and congregation of that faith located here. Amongst the last acts of his valuable life, he was in correspondence with the Unitarian clergyman at Syracuse, endeavoring to open the way for the introduction of one of that faith to preach in our well-populated city, where many believe with you in the One God, and Jesus Christ his Son, 'who was sent'; and the author of this well remembers Mr Holley's emotion when he put his hand to his breast with the exclamation that he was gradually dying, and feared he should not live to farther the object. You have, no doubt, an acquaintance with his useful character. He was once prominent in the commission of the structure of our great Erie Canal, and was for a long period associated as one of the Canal Commissioners with the father of that stupendous work, the great Clinton. His character was unblemished, and his worth highly appreciated by all who knew him.

Mr Holley is gone—and Unitarians may truly lament his loss, for he was one of its firmest advocates. His remains were followed to the grave by the mayor and common council of our city, and a large concourse of all persuasions of religious people.

Could the Unitarians of your city have known Mr Holley, they in common with all would deplore his loss.

Respectfully yours, &c. W.

(From the Rochester Daily Advertiser, of March 5th.)

It is with emotions of no ordinary character, that we announce the death of our respected fellow citizen, Myron Holley, Esq., who departed this life at 8 o'clock yesterday morning, after an illness of nearly three months, in the 63d year of his age.

He has fallen from a complication of diseases, the more prominent being an organic one of the chest.

We have been personally acquainted with the deceased about five years—much of the time intimately so; and we are happy in the belief that in awarding him the possession of a kind heart and elevated feelings, we do him no more than justice to the departed. The deceased has been long known to the public, though his connection with the press, and other public positions, as a man of varied and profound reading, and as the possessor of strong and auspicious intellectual powers, which he cultivated with great assiduity and success.

Gifted with no ordinary share of colloquial ability, he possessed in a rare degree the power to give conversation that interesting cast, so agreeable to an inquiring mind, which, joined to a great modesty of deportment, always rendered his conversation on scientific and literary topics deeply interesting.

But we do not design to attempt his eulogy, trusting that a pen more competent than ours, will trace the varied events which marked the life of the deceased, as well as portray in more truthful colors, his amiability and virtue.

It may be proper, as it certainly is just, to state, that he bore his illness with the patience and fortitude of a Christian, expressing throughout, as well as at the period of dissolution, his faith in Him who died to save, coupled with the well grounded conviction that as he had borne the image of the earthly, so should he also that of the Heavenly.

For the Register and Observer.

ON THE DEATH OF MISS SARAH W. CAPRON, OF UXBRIDGE.

Sarah, dear gentle girl, farewell! farewell!
Long shall thy virtues on our mem'ries dwell—
So good, so mild, so patient to endure,
So young in years, in knowledge so mature;
She feared not, though to her the truth was known,
That death's dark shadow o'er her path was thrown;
But loosed from earth, to God her heart she gave,
And thought with calmness on her early grave.
Her mother's hopes of earthly joys are flown;
Oh! who can tell her grief, so 'reft and lone!
Her lovely daughter, late her sole delight,
For whom she lived, no more can bless her sight;
No more her voice is heard, all, all is gloom,
Her sweet child slumbers in the silent tomb!
And there were other ties of friendship, love,
The chief of earthly happiness we prove;
But all are broken—Sarah is no more!
And we our loss with sorrowing hearts deplore.
Death came to her in peaceful aspect dressed,
It had no terrors for her guiltless breast;
But like a friend it came, her steps to aid
Through the dark valley and the fearful shade;
While whispering angels from the realms of light
Guide her young spirit in its upward flight,
Like the bright Iris, fading soft away,
Lost in the radiance of eternal day.

L. P.

INTELLIGENCE.

Western Railroad.—We are happy to perceive by the following returns, that the patronage and income of the Western Railroad are increasing. The gain in the number of passengers, for the quarter ending the first of February last, compared with the corresponding quarter of the previous year, being more than *one hundred per cent.*—This gain is the more remarkable, as there has been a diminution of travel on several of the Railroads the past year.

By analyzing the returns it will appear, that the gain on the way travel has been nearly 140 per cent, while on the through travel it has been about 70 per cent. This is explained by the fact, that in April last the charge of the 'Full Passengers' between Boston and Springfield, was reduced from $3 3-4 to $3, or 20 per cent; while the the charge for way passengers was reduced from $2 1-4 to $1 1-2, or thirty-three and one third per cent. We learn that the freight, which was also reduced in about the same proportion, has increased in a still larger ratio.

Should a corresponding increase continue through the year, the section of Railroad east of the Connecticut will this year give as a net income to the Stockholders, between five and six per cent.

Cotton Factories at the South.—A cotton factory is to be established at Arcadia, in Escambia county, in Florida. A factory for making negro cloth has lately been established at New Orleans. Factories have been established in Georgia, North Carolina, and Alabama, and there is every prospect of an increase in the number. The facilities of the south for manufacturing have been strangely overlooked, and now that the immense profits which have accrued from planting are reduced capital and enterprise are naturally directed to this new channel. The water power of Georgia is immense, and many of the best streams are unfailing.

Vermont.—Whole number of inhabitants, 291,828—Excess of males, 1496!—Free colored persons, 718—Deaf and dumb, 131—Deaf, dumb and blind, 105—[Is this possible?]—Insane and idiots, 387—Total pensioners, 1289—Colleges, 3—Students, 233—Students in grammar schools, 3921—do. in primary and common schools 10,695—White persons over 20 who cannot read or write, 1940.

Population.—The increase of population of the world is truly surprising, particularly when we reflect that four thousand years ago, the number of inhabitants was only eight, viz: Noah and his family, while at the present time it is supposed to number eight hundred millions. A writer in the United States Gazette computes that the solid parts of the globe, altogether, contain thirty-two billions of acres, superficial measure, and adds that at the present rate of increase it will require but one hundred years before there will be one human being for every acre.

The population of the United States is said to double every thirty years. At that rate—

800 millions—present population of the earth.			
1,600	do	in	30 years.
3,200	do	in	60 years.
6,400	do	in	90 years.
12,800	do	in	120 years.
25,000	do	in	150 years.

32,426,666,666 in 158 years.

Say in either case, not exceeding 200 years before this earth will be full of people!

Fast in New Hampshire.—Governor Page has appointed Thursday the 15th of April next to be observed as a day of 'Public Humiliation, Fasting and Prayer.'

The Amistad Case.—On Tuesday last, Judge Story pronounced the decision of the U. S. Supreme Court in this case. The Court decrees, that the Negroes of the *Amistad go free.*

The principal question before the Court was the claim of the Spanish minister, for the *property* under the treaty between the United States and Spain of 1795—This question is examined in the opinion but soon dismissed, on the ground chiefly that the negroes in question are *not property*, not *slaves*, but free men, under the laws of Spain, and under the treaty between Great Britain and Spain.

The following is an extract of a letter from the Hon. John Quincy Adams to the committee in New York, who acted on behalf of the Africans of the Amistad:—

Washington, 9th March, 1841.

The Captives are free!

The part of the Decree of the District Court, which placed them at the disposal of the United States, to be sent to Africa, is *reversed.* They are to be discharged from the custody of the Marshal—*free.*

The rest of the decision of the Courts, below, is affirmed.

'Not unto us—not unto us,' &c.

J. Q. ADAMS.

American Silk.—Mr John W. Gill, of Mount Pleasant, Jefferson county, Ohio, has established a manufactory of silk, which is said to promise important results.—Referring to this establishment for the manufacture of an article that we trust, is to be ranked, at no distant day, among the staples of the country, the U. S. Gazette says: 'We had the pleasure yesterday of examining various samples of the fabric, woven at the works of Mr Gill, from silk spun and reeled on or near his estate. The articles consisted of plain lutestring, figured vest or dress patterns, corded silks, velvets for vestings and robes, and very fine silk plush; also, imitations of bandanna handkerchiefs.—The samples are highly creditable to the manufacturer, and give assurance that the country at large is to profit by the enterprise and labors of Mr Gill.

Ohio Penitentiary.—By an official report recently made to the legislature of Ohio, it appears that the number of convicts in the penitentiary of that State, on the 30th of November, was 488; and that the number received during the year was 137, being a decrease of 35, as compared with that of the preceding year. The aggregate earnings of the prison exceed its aggregate expenses, by the sum of $26,000. There is a report appended from the Instructor in the Penitentiary, which contains some interesting statistics, in regard to the probable effects of ignorance and intemperance, as leading to crime; and it is declared in the same report that the results of the moral and religious instruction systematically imparted to the convicts, have been most benign and encouraging.

Trade of Cincinnati.—The Cincinnati Chronicle of the 4th estimates the value of articles exported from that city during the last year at more than nine millions of dollars, made up pretty nearly as follows; Pork and Beef in all forms, three millions; Flour, one million two hundred thousand; Whiskey, seven hundred thousand; Manufactured articles of all kinds, three millions; and the residue miscellaneous articles of produce. By reference to the items which compose the exports in 1826, and those now, we find that the exports of Flour and Whiskey are six times what they were then—and of Pork ten fold, and that of manufactures at least twelve fold.

From Jamaica.—By the brig Northumberland, Capt. Troy, at New York, Jamaica papers to the 20th ult. have been received. The following are extracts:

Kingston, Feb. 19.—The immigrants from America are, it is said, astonishing the natives, and showing what free men can and ought to do. The woods are rapidly falling around them, and instead of being left to encumber the ground, will soon be sawed up into boards, scantling, and shingles. Such valuable timber for building, will we apprehend, soon find a ready market at remunerating prices. So much for enterprise and industry.

Silk Manufacture.—We are exceedingly happy to find that there is every prospect of the silk culture being carried on successfully in this island. A sample of silk made in St Ann's has been shown to us. It is of a beautiful bright yellow color, and exceedingly glossy. We have also seen some cocoons reared on the Alpine mulberry, and the morus multicaulis. Those fed on the former were much larger, heavier, and firmer, than those fed on the latter. The silk is produced, we learn, under every disadvantage of weather, and want of proper places. This being the case, we may fairly conclude, that so soon as everything is ready and in order, the company will commence to reap the reward of their undertaking.

We have been much pleased with a small sample of silk made and reeled by Mr Whitmarsh, at the Company's settlement, in St Ann's. The sample we have seen is, so far as we are capable of judging, equal to raw silk made in any part of the world; but we understand that a much larger and finer sample has been forwarded by Mr Whitmarsh to his Excellency the Governor.

Both these samples have been made from mulberry plants imported in the ship Saxon from Boston, which were only landed at St Ann's Bay on the 13 December last; and they are, we believe, the first specimens of marketable raw silk manufacture in this island.—*Jamaica despatch.*

Paris.—The fortifications of Paris will be eighteen leagues in length, forming a complete circumvallation of the city at a distance of 4000 yards from the outer wall. The defence is probably intended, not so much for the city as against it, and will materially strengthen the government against insurrection.

The Pope.—The present Pope of Rome bears the title of Gregory XVI. and he stands No. 258 on the list of the occupants St. Peter's chair. He was born on 18th September, 1765, and consequently is verging on eighty-five years of age. He is somewhat celebrated for his literary talents. He was elected on the 21 February, 1831, and invested with the tiara in four days afterwards.

A PROCLAMATIOM

FOR A DAY OF FASTING, HUMILIATION, AND PRAYER.

The seasons, as they change, proclaim the power of the Great Creator; and the varied year displays the provision made for his dependent offspring. He saith to the snow, be thou on earth:—The etherial mildness of Spring, and the drooping cloud that displays the bow of promise to the eye of faith, come at his bidding:—He commands the fervid heat of Summer to impart its vivifying influence, and from his bounty proceed the riches of the autumnal harvest.—All are alike the gifts of his beneficence: and by his assurance, that seed-time and harvest shall never fail, man goes forth to his labor inspired with hope and confidence.

God hath made man a living soul, with faculties and affections that will never perish. We have powers to contemplate the perfections of our Creator: to learn his will: to review our lives: and, on repentance for sin, we may, through his mercy, be purified and renewed.

As accountable beings, it becomes us, on suitable occasions, to withdraw from the temptations which surround us, and with becoming humility to implore forgiveness for our offences. I do, therefore, with the advice and consent of the Council, appoint THURSDAY, the EIGHT DAY OF APRIL NEXT, to be observed as a day of Fasting, Humiliation, and Prayer; and I do exhort the people of this Commonwealth to abstain from all amusements and unnecessary labor on that day, and to assemble in places appointed for the worship of the living God; not with large oblations, but with the acceptable offering of contrite hearts. Let us remember the Fast He hath chosen; to cease to do evil: to learn to do well: to relieve the oppressed: to give bread to the hungry; to clothe the naked: and to seek through penitential prayers for Divine favor.

Let us implore him to forgive our sins as a people, and to send his spirit into the hearts of all, that we may reverence his holy name and become worthy of his parental care and protection.

Let us pray that the religion of his Son may dispel the darkness which overshadows heathen lands, and that its graces may be exhibited more and more every where, till perfect love shall abound and each heart become a living temple, consecrated to the Great Jehovah.

Given at the Council Chamber in Boston, this eight, day of March, in the year of our Lord one thousand eight hundred and forty-one, and of the Independence of the United States the sixty fifth.

JOHN DAVIS.

By His excellency the Governor, with the advice of the Council.

John P. Bigelow, Secretary of State.

God save the Comonwealth of Massachusetts.

MARRIAGES.

In this city, Mr Freeman O. Willey, of Milton, to Miss Elizabeth V. Page, of this city.

In this city, Mr Charles H. Laughton to Mrs Sarah Hollis.

In this city, Mr Artemas N. Johnson to Miss Hannah S., daughter of Samuel Tenney Esq.

In this city, Mr Joseph J. Howe to Miss Mary Ann Fish.

In Brighton, on the 16th inst. by Rev. Mr Lamson, Mr Geo. R. Holbrook of Watertown, to Miss Abigail J. daughter of Capt. Joseph Warren of B.

In Cohasset, Mr Nehemiah Ripley Jr. of Hingham, to Miss Hannah Snow, of C.

In Fairhaven, Mr George A. Shaw, of the firm of Farnsworth & Shaw, of Boston, to Miss Martha A., daughter of Ezekiel Sawin Esq. of F.

In Syracuse, N. Y., on 24th ult., by Rev. J. P. B. Storer, Mr E. B. Lincoln, to Miss Mary E. Butler, both of Pompey.

DEATHS.

In this city, on Monday, March 15th, Miss Fanny Babb, 45.

In this city, on Wednesday, March 17th, Miss Sarah B. Peck, of Marblehead, 40.

In Charlestown, 7th inst., Mrs Abigail, wife of Mr William A. Tufts, 28.

In Charlestown, on Saturday evening, Mr Abel B. King 43.

In Topsham, Me, 3d inst., Mrs Anna, Widow of the late Capt. James Wilson, 93 years 9 months.

In Mobile, 1st inst., Mr John R. Campbell, of Charlestown, Mass. 34.

In Matanzas, 10 ult., Miss Harriet, daughter of Tyler Bigelow, Esq. of Watertown 24.

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R. E. DIXON, successor to GEO. H. GAY, Dentist Removed to No. 9 Winter Street. july 13

HOOKER'S ECCLESIASTICAL POLITY.—The Works of Mr Richard Hooker, in eight books, of Ecclesiastical Polity; with several other Treatises and a general index and a life by Isaac Walton 3vols. 8vo. London. Just received by JAMES MUNROE & CO. 134 Washington St. m13

BARNES'S NOTES, on the Gospels, Acts, Romans, Corinthians and Galatians, 6 vols 12mo—a new edition. For sale at TICKNOR'S. march 20

PROFESSOR INGRAHAM'S NEW NOVEL.—The Quadroone, or St. Michael's Day, by the author of Lafitte, Capt. Kyd, Burton, etc.
Just received and for sale at TICKNOR'S, corner of Washington and School streets. m 20

COMMODORE PERRY.—The Life of Oliver Hazard Perry, by Lieut. A. S. Mackenzie, U. S. N.—being vols. 126 and 127 Family Library. Just received.
Campbell's Philosophy of Rhetoric—a new edition, with the author's last additions and corrections.
For sale at TICKNOR'S, corner of Washington and School streets. m 20

A CLINICAL REPORT on the Diseases of the Eye, by Hugh Neill.
For sale at TICKNOR'S, corner of Washington and School streets. feb 6

HOWITT'S BOOKS.—The Rural Life in England and visits to Remarkable Places, old Halls, Battle Fields, &c., by Wm. Howitt—fresh supplies of these popular books,
Just received and for sale at TICKNOR'S, corner of Washington and School street. f 6

A REPORT UPON DEAFNESS, when resulting from Diseases of the Rustachian Passages; with the Modern Methods of Cure, being a paper read to the Liverpool Medical Association, by Hugh Neill. The 4th edition.
For sale at TICKNOR'S, corner of Washington and School streets. j 16

PATCH WORK, by Capt. Basil Hall, R. N., 2 vols—Ecclesiastical and Political History of the Popes of Rome, during the 16 and 17 centuries, by Leopold Ranke, Professor in the University of Berlin, translated from the German by Sarah Austin, 1st Am. ed.—Family Library, Vol. 125, Life of DeWitt Clinton, by James Renwick, L. L. D.
This day received at TICKNOR'S, corner of Washington and School streets. march 20

GERMAN CLOTHS.—A good assortment of GERMAN CLOTHS may be found at the ONE PRICE STORE, No 28 Washington st; particularly black, of superior quality (some of which are twilled)—the colors of these cloths can be relied on as permanent. Purchasers are assured the prices shall be as low or lower than the same quality can be procured at any other place. Those persons who practise economy in the purchase of their clothing, will find it for their interest to call. m20

VALUABLE ENGLISH RELIGIOUS AND THEOLOGICAL WORKS.—Barrow's Sermons and Expository Treatises 2 vols 8vo—Literal Translation of the Apostolic Epistles, 8vo—Foxe's Acts and Monuments of the Church, royal 8vo—Doddridge's Sermon's 4 vols 8vo—Robert Hall's Works 6 vols 8vo—Dean Grave's Works 4 vols 8vo—Opinions of learned and eminent men on the Truth, Style and importance of the Bible,—Unitarianism Defended, royal 8vo—Unitarianism Refuted by thirteen Clergymen of the Church of England, royal 8vo—Belsham's Translation and Exposition of the Epistles of St. Paul, 4 vols 8vo—Bishop Butlers Works with life, 8vo—Basil Montague's selections from Taylor, Latimer, &c.—Zollikoffer's Devotional Exercises and Prayers 8vo—Bible Gems, by Rev. I. Stewart 12mo—Barlee's Version of the Minor Prophets 12mo—The New Testament with Devotional Reflections by John Gillies 2 vols 8vo—Wakefield's Evidences of Christianity 8vo—Dr Price's Dissertations on Providence 8vo—Sir Isaac Newton on Two Corruptions of Scripture, 8vo
For sale by J. MUNROE & CO., 134 Washington street. m 20

PROF. PEIRCE'S, NEW MATHEMATICAL WORK.—An Elementary Treatise on Curves, Functions, and Forces. Vol. 1. containing Analytic Geometry and the Differential Calculus by Benjamin Pierce A. M., University Professor of Mathematics and Natural Philosophy in Harvard University and author of an Elementary Treatise on Algebra.—Do. on Geometry.—Do. on Plane and Spherical Trigonometry.—Do. Sound.
This day published by J. MUNROE & CO., 134 Washington street. m20

UNITARIAN COMMENTARY.—In press 'The four Gospels with a Commentary prepared by Rev. A. A. Livermore.—The first vol. will contain Matthew, and will be published about the 20 of May..
J. MUNROE & CO., 134 Washington street, opposite School street. m20

LIBERTY TREE, BY HAWTHORNE.—Liberty Tree with last words of Grandfather's Chair, by Nathl. Hawthorne, author of Twice Told Tales &c &c.
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RANKE'S HISTORY OF THE POPES.—The Ecclesiastical and Political History of the Popes of Rome during the 16th and 17th centuries by Leopold Ranke, translated from the German by Sarah Austin 2 vols. 8vo.
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EMERSON'S ESSAYS.—Essays, by Rev. Ralph Waldo Emerson in one vol. 16mo.
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JAMES MUNROE & CO.,
m 20 134 Washington street.

LETTER TO A FRIEND. — Remaining on hand, 500 copies of a Letter by Rev Jason Whitman, 'On the Duty of commencing at once a Religious Life.' Price $1 a hundred.
The expense of this tract was assumed by individuals. It is sold at cost. Success or failure in the sale of this will determine, at present, the question of publishing others. For sale at this office. m 20

THE OLD PAINTERS.—A new Edition of Historical Sketches of the Old Painters, enlarged by the author of 'Three Experiments of Living.'
Just published. For sale by S. G. SIMPKINS, 21 Tremont Row. m20

WARE'S HINTS, ON EXTEMPORANEOUS PREACHING.—3d edition. For sale by S. G. SIMPKINS, 21 Tremont Row. m20

NEW CHURCH MUSIC.—The 'Boston Musical Institute,' collection of Church Music has been published by OTIS BROADERS & CO. Boston.
This work is pronounced, by able musicians, worthy the attention of all the musical choirs, societies and amateur performers generally; containing a great variety of psalm and hymn tunes adapted to all the forms of congregational and Church Service, arranged by an experienced, skilful and eminently successful musician. m 6

NOTICE.

APPLICATIONS will be received until the twenty seventh of March for the office of preceptor of the High School to be established in this village. Candidates for this office, must furnish satisfactory reference as to personal character—aptness to teach—and capacity to govern—must be competent to give efficient instruction in the branches usually taught in academies—especially those preparatory for college, or the counting room. The preceptor will be expected to give himself exclusively to the instruction and government of the School—and an individual who intends to make the business of teaching his permanent profession, would be preferred. Compensation liberal—the School to be kept at least ten months in each year exclusive of vacations. Applications will also be received for the office of principal of the Female Department of this School. For this situation—the individual must be competent to take the sole charge of the department—to give instruction in the more advanced English studies usually taught in Schools of this character—as well as in the Latin and French Languages.
Persons desirous of obtaining either of these situations will apply personally or by letter to the Subscriber—or to the Secretary of the General School Committee.
LEONARD WHITTIER.
Haverhill, Feb. 20, 1841. f 27

FRANKLIN ACADEMY, NORTH ANDOVER.—A School for young Ladies will be opened in this Institution on the first Wednesday in April next, under the care of an experienced and successful Instructress. Instruction will be given in all the branches usually taught in our best female schools.
North Andover, Feb. 23, 1841. m 6

NORTHFIELD ACADEMY of Useful Knowledge.—The Spring Term will commence on Tuesday, March 2, and continue eleven weeks. Pupils from a distance are received at any time into the family of the Principal, where they can remain during the vacations, and where they will be watched over with parental care.
Miss L. R. Stone, from Cambridgeport, will continue to have the charge of the female department, and to give lessons in Drawing. P. ALLEN, Principal.
Northfield, Ms., Feb. 1841. 5t f 20

WOMAN'S MISSION. By a Lady.
'As a whole it is instrinsically valuable; valuable for its holy truths—valuable for its earnest intention to do good—valuable for the pure simplicity of its style. It contains sound precepts, and holy incentives towards excellence which deserve to be set in fine pearl on the diadem of royalty, and engraved indelibly on the hearts of free citizens!'—*Transcript.*
'It is worthy of being made a text-book in the education of every female in Christendom.'—*N. H. Telegraph.*
'One of the most admirable practical works in our language.'—*Evening Chronicle.*
'It is seldom that we read a book which gives more satisfaction. It abounds in fine thoughts and the best sentiments. It should be studied with the heart by every woman in our country.'—*Christian Register.*
For sale by WILLIAM CROSBY & Co. march 13

THE JOURNAL OF THE MINISTRY AT LARGE. *Edited by Rev C.F. Barnard.* Contents. The Rights of the Poor, a Sermon by Rev T. N. Clark; Remember the Poor; Wages of Females, by Dr W. Channing; The Law of Christ, a Sermon by Rev T. B. Fox; The Divided Burden, by Mrs Sigourney; Biography of the Benevolent; Street Beggary; Education; Report of the Inspector of Prisons; Catholic Missions; Monument to Linnæus; Benevolent Societies, &c. &c.
Published Monthly at one dollar per annum by,
WM. CROSBY & CO.
m 6 118 Washington street.

WORKS ON CHEMISTRY.—Webster's Chemistry.—A Manual of Chemistry, containing the principal parts of the science, &c., compiled as a text book for the use of students and persons attending lectures on Chemistry, 3d ed.
Turner's Chemistry—Elements of Chemistry, including the recent discoveries and doctrines of the science, by the late Edward Turner, M. D., 6th Am. ed., with notes and emendations by Franklin Bache, M. D.
Also—Renwick's Chemistry—Jones's do—Blake's do—Comstock's do—&c.
Just received and for sale at TICKNOR'S, corner of Washington and School streets. march 20

VALUABLE WORKS ON NATURAL HISTORY—Viellot's Gallerie des Oiseaux, 2 vols 4to, 400 plates—Lyonnet Anatomie et metamorphoses de differentes especes d'Insectes, 4 vols 4to—Nodder's Zoological Miscellany, being descriptions of new and interesting Animals, colored plates, 3 vols 8vo—Bonaterre's Ichthyologie 1 vol 4to—Baron de Ferussac's Natural History des Mollusques et Fluviatiles, the plates beautifully engraved, 2vs—Temmick's Monographies de Mammalogie ou descriptions de quelques genre de Mammieres dont les, 4to—Audubert's Historie Naturelle des singes et des Makie, folio, a splendid copy, colored—Roscoe's Floral Illustrations of the Seasons, beautifully colored, 1 v, 4to—Natural History of the Insects of China, beautifully colored from nature, 1 v, 4to, royal—Natural History of British Insects, explaining their several states, 16 vs, royal 8vo, beautifully colored—Barbut's General Insectorium of Linnæus, exemplified by various specimens of British Insects colored from nature, 1 vs, 4to—Kirby's Monographia Apium Anglise, 2 vs, 8vo, colored plates—Westwood on Insects, 2 vs—Stark's Elements of Natural History, 2 vs—Burmeister's Manual of Entomology—Yarrell's Fishes, 2 vs—Johnston's British Zoophytes—Maggilivary's British Birds, 2 vs—Hookerts Icones Plantuam, 2 vs—Waterton's Essay on Natural History; Kirby's Insects, 4to, colored—Smith's Zoology of South Africa—Cuvier's Regne Animal, 3 vs—Naturalist's Library, 26 vs, etc etc.
For sale by CHAS. C. LITTLE & JAS. BROWN, Importers of Foreign Books, No 112 Washington street. march 20.

AMERICAN EDITION RANKE'S HISTORY OF THE POPES.—The ecclesiastical and political History of the Popes of Rome during the 16th and 17th centuries, by Leopold Ranke. Translated from the German by Sarah Austin, 2 vols 8vo.
This day published, for sale by
C. C. LITTLE & J. BROWN,
m 13 112 Washington street.

DUHAMEL (A Du Monceau.)—Traite des Arbres Fruitiers, Nouvelle edition, augmentee d'un grand nombre de fruits, les uns eschappees aux recherches de Duhamel, les autres obtenus depuis des progres de da culture, par A. Poiteau et P. Turpin; ouvr. orne de fig. impr. en couleur et retouches au pinceau sur less originaux peints d'apres nature par les auteurs menes—6 vols, in folio, papier nom de Jesus. Paris, 1835.
(Extract from a letter of Robert Manning, Esq., of Salem.)
Gentlemen

POETRY.

(From the Sacred Offering.)

HYMN.

Let me not wander comfortless,
My Father, far from thee,
But still, beneath thy guardian wing,
In holy quiet be.

The storms of grief, the tears of woe,
Soothed by thy love, shall cease,
And all the trembling spirit breathe
A deep, unbroken peace.

The power of prayer shall o'er me shed
A soft celestial calm;
Sweeter than evening's twilight dews,
My soul shall drink its balm.

For there the still small voice shall speak
Thy great, thy boundless love;
And angel forms the mourner call
To the bright realms above.

I hear that call, ah yes! I hear
Those tones so fondly loved;
And to that bright and sinless world
I know he is removed.

The beaming of his smile is gone,
The yearning heart is vain,
A brother and a friend I lose,
Whom I may ne'er regain.

To that blest world, to that blest world,
My weeping thought shall flee,
Shall follow him, so long beloved,
To immortality.

A little time, not comfortless
Beneath thy guardian wing—
And thou wilt reunite the hearts
That now are sorrowing.

TRUE FRIENDSHIP.

The perfect model of true friendship 's this—
A rare affection of the soul, which is
Begun with ripened judgment; doth persevere
With simple wisdom, and concludes with never.
'T is pure in substance as refined gold
That buyeth all things, yet is never sold—
It is a *coin*, and most men walk without it—
True love 's the stamp Jehovah 's writ about it.
It rusts unused, but using makes it brighter;
'Gainst Heaven, high treason 't is to make it lighter.
Affliction is the touch, whereby we prove,
Whether 't be gold, or gilt with feigned love.
Quarles.

MISCELLANEOUS.

A DOER OF GOOD.

'Oh mamma! how very much I should like to do a great deal of good!' said Emma to her mother one day when they passed by a school, in which some excellent ladies were busied among a number of poor children, teaching, contriving, and urging on their labors in their different employments. Not a word was said in answer to this remark. The mother kindly pressed her child's hand, and gave her a smile of encouragement, but she was not one of those mothers who are fond of giving children lessons of wisdom in words, though when directly applied to, she always said simply what she felt and thought.

No mother could carry about with her a warmer heart. She did love her fellow-creatures, as nearly perhaps as mortal could, 'with a pure heart, fervently.' There were things she had seen in the ways of the world, which she wished her own child not to follow; but the trouble was, how to win her on in a better path, without making her too busy about other people's characters. This mother did not like the plan of pointing out the errors of her friends, that her child might avoid them,—but she well knew that the child's quick eye, if accustomed to look into her own heart, would not fail to find them out. This she could not help, nay, she knew she ought not to prevent it, because it would then spring from a strong moral feeling of right. However, that feeling is slow and leisurely in its growth; while the busy little shrewd head learns to pry into other people's minds, long before the heart has acquired any right to judge them. When Emma went to bed this night, her head was full of 'doing good.'

Day dawned on the little girl,—another day of life. She recollected, while dressing, that she might certainly speak to some of the little children in the cottages near her, and ask them to come to her in the evening to learn to read, and that this would be a beginning in doing good. No objection was made, but she was gently advised not to undertake much at once, as she was already apt to forget the little claims which her father, mother, and sisters made upon her, if any new object came in her way. All was readily promised, and, before breakfast was well over, Emma proceeded to the cottages. She expected a very pleasant reception when she told the little things that they were to come to the great house every other evening between six and eight o'clock, to learn to read and write, and to be catechised. To her surprise, however, no one made any reply. One child pouted, another ran away to escape further talk,—another went in to beg her mother not to let her go to school these fine summer evenings, and three or four more stood staring at the young lady, as if unable to understand what she meant. A little baffled with the children, Emma turned to the parents—'Just as you please, Miss,' said one, 'I'm sure I've no objection.' 'Would you like to go, Mary dear?' 'No.' Shouted the children. Now it appeared to Emma so very naughty a thing for a child to reject instruction, that she grew red with anger, and scolded both mother and daughter; this did not please them or dispose them in favor of the plan, and Emma could get no direct reply to her offers. She turned to another mother; 'Oh yes! my dear little lady! I am sure Bessy shall come—such a kind thing in you to think of it. Dear me, Bessy will never let me rest till the time comes.' But Emma could not help thinking that Bessy's restlessness was of another sort—she saw her twitch her mother's gown angrily as she spoke, and marked that she shrunk behind her, as she tried to notice her. She proceeded to another cottage; here was an honest good woman, who had but one little girl, and *she* was the comfort and delight of her mother. Both spoke gratefully and properly to Emma—but neither thought it possible the child could avail herself of the offer. 'Susan goes to work at Miss ——,' naming the dress-maker, said the mother, 'every morning at eight o'clock, and earns a shilling a week by her labor. She is never home till six in the evening, and then by the time we have taken our tea, and, perhaps, a turn in the fresh air, or minded the garden, it is time to read our chapter and go to bed. Susan can read prettily, and write a little; but I should have been very glad if she could have improved herself a little, but really I do not see now, Miss Emma, how it can be.'

This last failure was specially mortifying. Three or four attempts were however still made, and two among them were successful. It so happened that the children here knew Emma already, and had a recollection of some kind little thing she had done for them,—they were therefore very willing to be her scholars. The academy was not nearly so large as she had calculated upon,—five children only agreed to come, and she had reckoned on twelve, at the least. She had her doubts whether it was worth beginning at all with so few, but mamma threw in a word of encouragement, and an evening was fixed for the commencement; of course it was an anxious day. Much time was passed in settling what she should say to them—at one time she had planned a very pretty moving address to be read on their first entrance into her school-room; but on the whole, she thought it would be better to see what the children could understand, before she tried to be eloquent among them. Happily for Emma and her pupils, her mother, though not always using the word 'experience' in Mrs Miller's sense, though perhaps rarely or never using it indeed at all,—acted herself, and led her child to act, with a perpetual reference to it. Mrs Norton never settled her course of instruction beforehand; she always took into the account, even with the child she best knew, (her own) that she might find in the middle of every lesson that there was something not well understood, that she might have to go backward and backward again before she could advance,—that she might even discover that the whole lesson, or the whole study, was bad for her child in her present state of mind;—so she trained herself to expect frequent disappointments,—so she schooled herself to bear the thoughts of her daughter not making so rapid a progress as a vain teacher would desire. Emma had not till this time been a teacher herself, she could not therefore have found out a teacher's difficulties, but by her own habits,—her mother's plan of encouraging her to work out her way to clearness on all the subjects that came before her, had the effect of making her reject in a moment the idea of teaching children whatever she herself might happen to fancy, without seeing whether they were in a state to profit by what they learnt. 'What a pretty room it is,' said one little scholar to another, after the awe of the first curtsies and bows was overcome. 'Mother has not got near such a nice cage for her bird as that.' Emma was well pleased to hear a remark, though but a whispered one, and began to be very agreeable about small birds and large birds, wild birds and tame birds,—till just as the children had heard a great deal too much to be remembered, and quite enough to tire them; she was happily roused to recollection by overhearing another whisper; 'That there man, over the fire, in a cocked hat, look very funny.' 'Would you like to hear his name?' said Emma, wisely leaving the birds for another lesson. 'Buonaparte;' and she began to think what she could possibly tell them about Buonparte, that they could understand. It was not likely they knew any thing of France, much less of the dignity of 'Emperor.' However, for this once, she found the cocked hat was enough for most of her pupils; but it pleased her to see when she took them up to a large engraving which hung in another part of the room, that one child, after looking very hard at it, turned back to the figure on the chimney-piece—'Please, Miss,' said she timidly, 'is this Buonaparte too?' 'Yes, my dear,' said Emma, 'it is.' 'I thought it was the same man as the other, Miss, only he has taken his hat off.'

The difficulty was, to employ each child suitably, and yet not to let one be unemployed—and Emma had soon finished wishing that twelve scholars had fallen to her lot. It was all that she could do to ascertain what was best for *five*. In due time, however, and after the lapse of several evenings, she began to see her way, and had settled a very judicious plan of treatment; but alas! no sooner did this begin to take effect, than the scholars grew less constant in their attendance. How many there are who, when their large schemes of benevolence are defeated, are put out of temper with the matter! How many who waste time, and strength, and spirits, in brooding over their own disappointed energies. Happily for Emma, she was preserved from this. Of course she was mortified, but mortification did not make her treat her one remaining pupil as if unworthy to be cared for; there was no yawning tired manner evinced in her reception, calculated to discourage the little girl's efforts. Whatever Emma might feel, she pursued her course diligently, and had the pleasure to see her little pupil rapidly and steadily improving under her care. Her mother never was so pleased with her as now. 'It is more than I expected,' said she to a friend one day as they were discussing the characters of their children, always a favorite topic with mothers. 'I knew Emma was kind of heart, and zealous and ardent in benevolence; but I really did not think she would have so patiently gone on, attending to this little fragment of her plan.'

'Poor child!' said the friend, 'I am really very sorry for her, however;—it is so disappointing, just at the beginning of her career.'

Emma's father smiled. 'Disappointing enough, certainly; and yet, now I see what she is doing, and what the disappointment is doing for her, I am very thankful for it. In all my experience of life I have found no form of character so valuable as that of the individual who will throw all his strength into the performance of what appears a small remnant of duty, when compared with what he first proposed. Depend upon it, more real strength, more subjection of mere self-will, aye, and more hearty benevolence is gained in this way than in any other.'

Emma's father was right. Having once bent her mind to the task of attending to her *one* little scholar, Emma quickly found out that the work was quite enough. The little girl was a source of considerable anxiety: she was the child of bad parents, and needed all the help and bias towards good that could be afforded her. The knowledge of these circumstances awakened in Emma's heart a deep feeling of compassionate interest for the poor child—she knew well that nothing could be done, unless there was love on both sides,—and she tried to make herself worthy to win the heart of one single poor child. She succeeded. The improvement in her own temper and spirit were manifest to all,—and to none more than to little Martha, who held her young mistress in the utmost reverence, and could never persuade herself to undertake or to enjoy any thing without calling her to her counsels.

Years afterwards, when Emma's field of duties was widely extended,—when she was really a doer of good to hundreds of beings, more or less dependent upon her, she used to say that she could not be thankful enough for the training which had early made patience and perseverance parts of her character,—which had given her resolution to seize and grapple with the present duty, and practically taught her the most important lesson of life, that it is less *what* we do than the manner and spirit in which it is done that makes us acceptable servants of Him, who could both bathe the feet of His disciples, and lay down his life for their sake.

THE DISGUISES OF COVETOUSNESS.

Easy as it is, however, to demonstrate the prevelence of covetousness,—to convict the individual conscience of the evil, to bring home the charge personally so as to produce self-accusation, is one of the last efforts in which we hope for success. Men think not of covetousness, and of themselves, at the same time. He who can decide, with equal facility and precision, the exact point at which cupidity begins in another, no sooner finds the same test about to be applied to himself than he discovers a number of exceptions, which render the standard totally inapplicable. It was remarked by St Francis de Sales, who was greatly resorted to in his day as a confessor, that *none confess the sin of covetousness*. And he who 'knew what was in man,' sought to alarm our vigilance, by saying of this sin what he said so emphatically of no other, 'Take heed, and beware of it.'

It is true of every passion, that it has an established method of justifying itself; but of covetousness it may be said that all the passions awake to justify *it*; they all espouse its cause, and draw in its defence, for it panders to them all: 'Money answereth all ends.'

The very prevalence of the evil forms its most powerful protection and plea; the 'multitude never blush.' We might have supposed that its prevalence would have facilitated its detection and exposure in individual cases; but owing to its very prevalence it is that so few are conscious of it. We keep each other in countenance. Having been born in the climate, we are not aware of any thing pernicious in it. The guilt of this, as of every other sin, is measured by a graduated scale; and as all around us indulge in it up to a certain point of the scale, it is only from *that* point we allow covetousness begins; we begin to reekon guilt only from that point. Indignation is reserved till that point is passed, and the passion has become monstrous and extreme. Because we are not a community of Trumans, Elwes and Dancers, we exchange looks of congratulation, and flatter ourselves that we are innocent. The very resentment which we let loose on such personifications of the vice, grant us a fresh dispensation to indulge in the quiet of ordinary covetousness. Yet, often is it to be feared, that very resentment is the mere offspring of jealousy; like the anger awakened in a community of the dishonest, at finding that one of their number has violated the rules of the body, by secreting more than his *share* of booty.

But that which constitutes the strength of covetousness, is, its power to assume the appearance of virtue: like ancient armor, it is at once protection and disguise. 'No advocate will venture to defend it under its own proper character. Avarice takes the license used by other felons, and, by the adoption of an *alias*, escapes the reprobation attached to its own name.' In the vocabulary of covetousness, worldliness means *industry;* though it is obvious to every Christian observer, that the pretended industry of many a religious professor is the destruction of his piety, and will eventually form the ground of his condemnation. *Idleness* is his pretended aversion. His time, his strength, his solicitudes, are all drained off in the service of Mammon; while nothing is left for religion but a faint sigh, a hurried heartless prayer, and an occasional struggle so impotent as to invite defeat.

POLITICAL SERMONS.

Politics and the pulpit are terms that have little agreement. No sound ought to be heard in the church but the healing voice of Christian charity. The cause of liberty and civil government gains as little as that of religion by this confusion of duties. Those who quit their proper character, to assume what does not belong to them, are, for the greater part, ignorant both of the character they leave, and of the character they assume. Wholly unacquainted with the world in which they are so fond of meddling, and inexperienced in all its affairs, on which they pronounce with so much confidence, they have nothing of politics but the passions they excite. Surely the church is a place where one day's truce ought to be allowed to the dissensions and animosities of mankind.

CONDITIONS AND PROSPECTS OF OUR COUNTRY.

The following 'acute, sagacious and philosophical remarks' on the condition and prospects of our country, were recently communicated to the St. Nicholas Society at Albany on the occasion of its anniversary Festival by Harmanus Bleeker Esq. an attorney of that city, of high eminence and worth, and now Charge d'Affaires of the U. S. at the Hague.

The past year has borne new testimony to the blessedness of our own land. Another decennial enumeration of the people will give another proof of our wonderful progress. The precise result is not yet known; but there can be no doubt that, as heretofore, it will again show, that, in the lapse of ten years, a third has been added to our number, and that the thirteen millions of 1830, have multiplied to eighteen millions in 1840. An increase of inhabitants at this rate,—an increase of property and wealth at a much greater rate,—a progress in material improvement not surpassed elsewhere, cannot be contemplated without filling the mind with grand thoughts of our future greatness and power. Shall our moral and intellectual improvement have a corresponding progress? This is the great matter—this should be the subject of our constant solicitude,—the object of our high endeavor.

With unsurpassed advantages of soil and climate;—a territory equal to two thirds of Europe;—with political institutions founded on principles of benevolence, designed to promote the greatest happiness,—the greatest social good,—what limit to our progress can be imagined?

It is often said, and believed by many, that its present rapidity is owing to the extent of our territory.—They who think more deeply, in allowing this advantage, and taking into account the privations, the sacrifices, and the energy required in converting the wilderness into fruitful fields, will discern other and more interesting causes of our prosperous course. The impulse given to human effort, and mental developement by equal rights, and a rare approach to an equality of conditions and circumstances; the absence of artificial ranks; the fact that the avenues to distinction and usefulness are open to all; the consequent self-respect and manly spirit of all classes; the number of schools; and what is not less important the diffusion of political power, and the operation of the institutions constituting the great national school, affording constant means of instruction, and bringing out the natural aristocracy—the talent of the country, to subserve the public interests; the legislature, in which all classes and interests are represented; the economy of the government; the absence of oppressive taxation; the comparative respectability of labor and intelligence of the laboring classes; an exemption, to an unusual degree, from the prejudices which contract the mind and prevent useful changes:—these are among the copious springs from which our peculiar blessings, our enterprise and prosperity flow. Are we sufficiently conscious of their preciousness?

When we think of the sources of our advance and welfare, we should not forget the effects of the Union—twenty-six States—in many political respects distinct nations, bound together—*E Pluribus Unum*—for the common defence and general welfare, with a perfectly free trade among each other; the peace, the saving of expense, and the many other blessings—the enumeration of which would be almost endless—of which the Union is the cause.

This year our institutions have undergone one of those trials to which they are occasionally exposed, an ardently contested Presidential election; and what a scene has been presented. In many places assemblies of hundreds and thousands, without tumult, discussing the political questions which agitate the country; which are also daily and freely discussed in the public journals; and in the end the contest is quietly decided by the votes of the whole people.

This reign of 'King Numbers'* is little understood in the world. The comparative insignificance of individuals seems to contradict the lessons of history; and 'The Book of the People,' though it cannot be said to be entirely unwritten, in so far as the United States are concerned, has been but little and carelessly read in Europe. Think of Mr Guizot, in his beautiful and, in many respects, just, essay on the life and character of Washington, representing him as rising 'to the pinnacle of power' when he was elected to the Presidency, and as being entreated at the expiration of his second term of service, 'to accept, for a third time, the supreme power.' Lord Brougham, too, speaks of him as 'retiring from the supreme power, to which his virtue had raised him over the nation he had created.' Foreign praise of our unrivalled and almost faultless countryman, is delightful to us; his fame is the eulogy of his country; the value of his services it would be difficult to estimate. But Mr Guizot and Lord Brougham see American affairs with European eyes. Washington, as President, had not the power they ascribed to him. It is difficult for Europeans to understand, or believe that 'a Republic knows no necessary man;' yet, we owe this pithy expression of the fact to a European;† and may America long continue to afford the precious evidence of its truth!

It cannot be denied, that in the contest incident to our popular government, there is, frequently, too much excitement; but it has been well said, in regard to the manner in which people are affected by their political concerns, that 'agitation is better than stagnation.'‡ We fortunately have no agitation that is not speedily quieted by the mild influence of the good sense and reflection of the people. But all is not as it should be. There are occurrences which stain the reputation of the country, afflict the patriot, dash the hopes of the philosophical philanthropist, and gratify the enemies of liberal institutions.—Can the actors in the scene to which I allude be aware of the extent of the mischief with which they are chargeable?

Though our errors and faults should be anxously watched, they are not of a nature—however considered abroad—to diminish our confidence in our institutions. The period, between the war of the revolution, and the adoption of the federal constitution, furnished more causes of apprehension than have since occurred. We have but wisely to appreciate, and avail ourselves of our rich blessings;—to guard against the extravagance of party spirit;—to be deeply conscious of our peculiar position and advantages;—to be true to ourselves—to our beneficent institutions, and the great cause of human nature, and we shall accomplish our high destiny;—exhibit a degree of civilization, which the world has not before witnessed;—be an example to mankind, and exercise a moral influence, which shall promote the welfare of other regions and nations.

* John Randolph. † Lucien Bonaparte.
‡ Mr Macaulay.

MAKING AUGER HOLES WITH A GIMLET.

'My boy, what are you doing with that gimlet?' said I the other morning to the flaxen haired urchin, who was laboring away with all his might at a piece of board before him. 'Trying to make an auger hole!' was his reply, without raising his eyes or suspending his operations.

'Precisely the business of at least two thirds of the world, in this blessed year of our Lord 1840, is this making auger holes with a gimlet,' I said to myself, as I walked musingly onward.

Here is young A. who has just escaped from the clerk's desk behind the counter. He sports his moustaches; wears his hair long; has acquired the power of being shaved; carries a rattan; drinks champaign when he can command an X to purchase a bottle and treat a friend to a dinner; talks largely of the price current, fall of western stocks; and profits of banking; stands in his boots two inches taller than Astor or Appleton; and speaks of foreign exchanges as would Rothschild or Biddle.—He thinks he is a great man, when all others know he is only making auger holes with a gimlet.

Mr. B. is a rabid politician. He has labored hard at caucuses, at ward and town meetings, has talked of the dear people till the words flow parrot-like from his lips, and has done a full share of the dirty work of party for years. Office has been the lure held out to lead him onwards, and which has made him neglect his business, spend his time in hunting up recruits, drilling the refractory, and qualifying himself for bar-room argument and stump oratory. He can settle the affairs of the nation in a trice; diplomacy has no intricacies for him; he has shaken hands with the President, and is a great man. He will soon be used up and cast aside; and will then see, as others do now, that he is chasing a jack o'lantern, that he is making auger holes with a gimlet.

There is Miss C., who is really a pretty girl, and who might become a woman whom a man of sense would be proud of. Now she apes the *ton* in all things; reads exciting novels, goes to the opera, admires Celeste's dancing, has nearly ceased to blush at the most indecent nudity, lounges on sofas, glories in her idleness; keeps her bed till noon, coquets with male animals as feminine as herself, imagines she is a belle, forgets that her father was a cooper, lisps of high life, and plebian presumption; and is in a fair way to ruin.—*Cultivator.*

SILKS AND SHAWLS.

HENRY PETTES,

IMPORTER *of French and British Goods*, No. 224 Washington street, corner of Summer street, Boston, informs his Friends and the Public that he has received in part, and will receive by the next Havre Packets, and Cunard's line of Royal Mail Steamers, his Spring supply of New and Fashionable Articles.

It is his intention to have at all times a large assortment of the most desirable Goods, and for this end no exertions or expense have been spared.

He assures his patrons that they will always find at his Store, British Goods of the best manufacture, and (immediately upon the arrival of each Packet) the most beautiful articles for sale in Paris.

20 cases SILK GOODS, of beautiful styles, have been manufactured expressly for him, *all from Boiled Silk*, and a large part of them measuring *three-fourths of a yard wide*, viz:—

Gro de Messinas,	Gro de Algers,
Gro de Cypress,	Gro de Afriques,
Double Chain, and	Rich Changeable Silks,
Double Faced Silks,	Wide Plaid Silks,
New styles of Chinie and Shot Silks,	Splendid Figured Silks.

2 Cases extra rich Satin Striped GRO DE MESSINAS and ROYALS, the most elegant article imported for Ladies' Dresses, in Light Drab, Fawn, and Pearl Shades; 1 case Blue Black of the same kind, warranted not to spot.

1 Case super Satin Striped and Figured GRO DE AFRIQUES, in Light Drab and Fawn Shades, and Blue Blacks.

1 Case distinct Figured GROS NOBLES, in very rare and desirable colors.

The Samples of Colors for all the above Silks were sent from Boston, and are believed to be better suited to the prevailing taste than any selected by a Foreigner.

ARTICLES FOR WEDDING DRESSES. Constantly on hand a variety of Rich White, Plain, Striped and Figured Silks and Satins, Rich White Shawls, White Scarfs, Gloves, Belts, &c. &c.

Paris Embroidered CAPES and COLLARS, trimmed with Rich Thread Laces.

FRENCH SATINS—IRISH POPLINS.

Particular attention given to the purchase and sale of a superior description of very soft finished BLACK BOMBAZINES and all other MOURNING ARTICLES.

MOUSSELAINE DE LAINES, of all the new and varied Cashmere styles.

All colors of plain Mousselaine de Laines, one of the most genteel and durable articles for Ladies' Dresses. Every Mousselaine de Laine sold will be warranted all wool.

10 Cases FRENCH PRINTS, from the celebrated Manufactories of GROS ODIER ROMAN & CO. and HARTMAN & FILLS.

Purchasers of Prints or Muslins can be sure of obtaining permanent colors and figures of unrivalled beauty. Three cases of them are Mousselaine de Laine Patterns, and rival that elegant article in appearance.

A very large assortment of Fresh Imported PARISIAN SHAWLS, of the following very fashionable descriptions.

Rich CASHMERE, with variegated Borders, and Drab, Fawn, Black, White, Green and Scarlet Grounds.

BLACK NETT SHAWLS.

Plain, Changeable, Brocade, Chinie, and all other new and unique styles of LARGE SILK SHAWLS.

In this advertisement no attempt has been made at an extended enumeration, but simply to notice a few articles differing in style or quality from those usually offered for sale.

Ladies and gentlemen are invited to call and examine one of the finest assortments ever exhibited in this city.

m 13

RICH NEW GOODS FOR SPRING SALES.

E. F. NEWHALL, 141 Washington street, Boston, has received from New York 50 packages Fashionable FRENCH GOODS, consisting of rich and handsome new SILKS, in great variety of style and color, single and double width—blue-black and beautiful light shades, changeables, corded reps, granite, chine, double chainetts, satin-face, satin stripes, broche and brocade figures.

Rich plain Dress SATINS, blue-blacks, white and delicate light colors.

Light and White SILKS, and other articles for Party and Wedding Dresses, comprising the largest and best assortment of Fashionable SILK GOODS ever offered in Boston. Prices from 50 cents to $2,50 per yard.

Rare styles of Mousselaine de Laines and Chalies; plain and printed Cashmeres; plain De Laines; Crape de Laines; best French Prints; very rich white and colored ground French Muslins and Lawns; and other fashionable Dress Goods of the choicest styles.

SHAWLS, in great variety; consisting of rich French Cashmeres, in white, black and beautiful light colors, best quality, various sizes—prices from 10 to 50 dollars each. Camel's Hair and Canton Crape Shawls—from 20 to 500 dollars each. Silk Shawls in great variety—blacks, corded, changeables, large and small figures and plain, of all shades, various sizes—prices from 6 to 30 dollars each. Rich Satin and Velvet Shaws. Embroidered Thibet, Balsora, Moscow, Taglioni and other Wool Shawls, of large sizes and good style.

100 Edinboro' Shawls, in imitation of the French Cashmeres, of all colors; prices from 2 to 10 dollars each—making the largest and best assortment ever before offered.

Purchasers of Shawls and Silks, or other fashionable Goods, are invited to examine this splendid Stock, as it is principally fresh and new, and the prices lower than the same quality and style of goods can be obtained at any other store.

Large quantities of CHEAP GOODS received weekly from the New York Auctions, and will be sold low.

f 27

GREENWOOD'S HYMNS.

JENKS & PALMER have just published the thirtieth edition of 'A COLLECTION OF PSALMS AND HYMNS FOR CHRISTIAN WORSHIP,' by Rev. F. W. P. GREENWOOD.

This collection of Psalms and Hymns is universally approved, by all persons who have examined it; and has given great satisfaction where it has been used.

The following are some of the societies and towns in which the book is in use, viz.—King's Chapel, (Rev. F. W. P. Greenwood;) Hollis street Society (Rev. J. Pierpont;) Second Society (Rev. C. Robbins;) New South Society (Rev. A. Young;) Federal street Society (Rev. Dr Channing;) Boston. Church of the Messiah New York (Rev. Dr Dewey;) Cambridge, East Cambridge, West Cambridge, Cambridge Port, Roxbury, Milton, Dorchester, Chelsea, Marshfield, Watertown, Brookfield, Brighton, Weston, Lowell, Lexington, Newburyport, Sandwich, Sherburne, Uxbridge, Medfield, Lancaster, Chelmsford, Hingham, Ashby, Andover, Dover, Northboro', Bedford, Ipswich, Greenfield, Beverly, Dedham, Medford, Billerica, Waltham, Lynn, Brookline, Mass. — Portsmouth, Walpole, N. H. — Portland, Hallowell, Augusta, Bangor, Castine, Me.—Hartford, Conn. —Providence, Newport, R. I.—Brattleboro' Vt.—Richmond, Va.—Savannah, Geo.—Mobile, Ala.—Alton, Ill. —St. Louis, Mo.—Louisville, Ky.—and many other places in New England and the Southern and Western States.

The book was enlarged upon publication of the sixteenth edition by the addition of about sixty Hymns. No further alterations or additions are contemplated. Societies and Clergymen are respectfully requested to examine this collection, and those wishing copies for that purpose will be supplied gratis, by applying to the Publishers, Boston, 131 Washington street (up stairs.) j 6

THE 'ABBOTT SERIES' OF READING BOOKS.

THE Mount Vernon Junior Reader, being a course of Reading Lessons designed for Junior Classes and Primary Schools. By the Messrs. Abbott.

The Mount Vernon Middle Reader—a course of Reading Lessons designed for Middle Classes. By the Messrs. Abbott.

The Mount Vernon Senior Reader—a course of Reading Lessons designed for Senior Classes. By the Messrs. Abbott.

Of the excellence of these Reading Books the publishers have received the strongest testimony from those who have examined and those who have used them.

The Junior Reader has been adopted in the Boston Primary Schools, and has given great satisfaction. These Readers are also introduced into several private Schools in Boston, and public Schools in the vicinity.

The great reputation which the authors of this series have gained by their Books for the young affords additional proof of the value of these Readers.

Teachers and School Committees are invited to send for copies for examination.

WILLIAM CROSBY & CO. Publishers,
march 6 No. 118, Washington street.

NEW CARD PRINTING ESTABLISHMENT. COPPER PLATE ENGRAVING AND PRINTING.—The Subscriber has put in operation, at the Book Store of Mr B. H. Greene, No. 124 Washington Street, corner of Water Street, one of Orcutt's ingenious Card Presses, for the execution of all kinds of Card Printing.

☞ The central situation of the Store, and the press being upon the lower floor, affords the Ladies an excellent opportunity to provide themselves with Visiting, Marriage and Address Cards, at a few minutes notice, without the inconvenience of going up stairs as heretofore.

He has a variety of beautiful Embossed, Gold Bordered and Fancy Cards of all sizes and qualities, which he will furnish at the most favorable prices. Copper-plate Engraving and Printing, and Business Cards of all kinds, done to order. He has at great expense procured from New York, Philadelphia and London, the latest and most fashionable Card Type, and is daily receiving additions thereto. By favoring us with a call, the Ladies will be satisfied that for beauty and taste of execution, the Press cannot be rivalled or surpassed by any other now in operation. In addition to this he has an extensive Printing Office, at No. 4 Water Street, where Job Printing of every description will be executed in the best possible manner, and at the shortest notice.

m 6 H. L. DEVEREUX.

JENKS & PALMER, Publishers and Booksellers, 131 Washington street, Boston. Furnish Country Traders, Towns, School Committees and teachers on fair terms. J H JENKS.
june 6 G. W. PALMER.

USEFUL BOOKS.—Old English Prose Writers, consisting of selections from the works of Jeremy Taylor, works of Sir Thomas More, Feltham's Resolves, divine, moral and political, Latimer's select Sermons; edited by Rev A. Young.
Alice Bradford, or Experimental Religion
Dissertations and Discourses on the Evidences and Spirit of Christianity
Meditations for the Afflicted, Sick and Dying
Maundrell's Journey to Jerusalem, 1st American edition
Nature and design of a Christian Christian Church
Paley's complete Works, in 3 vols
Tucker's Light of Nature, in 4 vols
Brooks' Daily Monitor, or Reflections for each day in the Year
Greenwood's Lives of the Apostles
Hildreth's Lives of the Apostles, for children
Ware's Discourses on the Character and Offices of Christ
Ware's Hints on Extemporaneous Preaching
Biography of Distinguished Reformers, and History of the Reformation
Watson's Apology for the Bible
Hours for Heaven
Luther and his Times
Cranmer and his Times
For sale by S. G. SIMPKINS, 21 Tremont Row.
j23

THE MONTHLY MISCELLANY OF RELIGION AND LETTERS; Edited by Rev. Ezra S. Gannett. The only monthly periodical in this part of the country devoted to the interests of the Unitarian denomination.

From the great and increasing interest now felt in the extension of the Unitarian cause; and from the great exertion made to render the work useful to every reader, the publishers feel confident that nothing but a knowledge of it is requisite to give it a general circulation.

Most of our best writers are engaged as contributors, and every attempt is made to give the latest and most interesting articles of Intelligence, both foreign and domestic, relating to the denomination.

Specimens will be furnished for examination, by applying to WM. CROSBY & CO. Publishers, 118 Washington street. f 20

SUNDAY SCHOOL LIBRARIES.—Just received at the Sunday School Depository, 124 Washington street, a fresh supply of Sunday School Books. Those purchasing are invited to call, and those at a distance will have particular attention paid to their orders.

—Just published—

Hope on, Hope Ever! by Mary Howitt
Strive and Thrive, by do
Country Rambles
A Gift from my Teachers
Historic Tales, by Mrs Lee
Industry, by a Lady
The Scholar's Aid
The Scholar's Friend

Also, a good collection of Books for Teachers.
Orders gratefully received.

BENJ. H. GREENE,
s5 tf 124 Washington, corner Water st.

SCRIPTURE GEOGRAPHY AND ATLAS.—A new edition of Worcester's Scripture Geography and Atlas.

The New Testament, with an Introduction giving an account of Jewish and other sects, with notes illustrating obscure passages, and explaining obsolete words and phrases, for the use of schools and families; by J. A. Cummings. 4th edition revised and improved.

For sale by S. G. SIMPKINS, 21 Tremont Row.
m13

THOSE PERSONS who approve of the *one price* system in the sale of goods, are reminded that the subscribers adhere strictly to that principle.

They have just received another lot of those superior Black Cloths, which are warranted of permanent color, constantly on hand a general assortment of Cloths and Cassimeres, particularly stout Cassimeres, suitable for Boys' wear. Also, Tailors' Trimmings of every description.

KIMBALL & PHELPS,
j 30 No. 28 Washington street

THE SCHOOL TEACHERS' MANUAL.—Containing practical suggestions on Teaching and popular Education. By Henry Dunn, Secretary of the Foreign School Society, London. Prepared for this country by T. H. Gallaudet. Received by JOSEPH DOWE 22 Court street. jan 9

BOARDING AND DAY SCHOOL FOR YOUNG LADIES IN CAMBRIDGE.

Refer to Sidney Willard, A B. Muzzey, J. T. Buckingham, J. Livermore, R. M. Hodges, Charles Everett, A. Rice, Trustees of the School.

The Academical Year commences the second Monday of September, and consists of four quarters, of eleven weeks each, unless the annual Thanksgiving divide the first and second quarter unequally.

The first three Vacations are one week each; the fourth, five weeks.

Board &c. for a year, $150 } Always
" one quarter, } Winter or Spring, 50 } in
} Summer or Fall, 45 } advance.

Tuition in the Primary, Middle and Classical department, $6, and $12, and $15 a quarter; $20, $45 and $55 a year, in advance.

Music, with use of Piano, $20 a quarter.

Painting in water Colors, $6 a quarter.

Drawing taught to all the School without additional charge, by the ordinary Teachers or by Mr VAUTIER, for $8 00.

Expense of Fuel arranged amongst the pupils.

The most approved Teachers in Music, Modern Languages, and other branches, according to the wants of the school, are employed; and competent Young Ladies assist in various branches.

A new house has just been completed, made expressly for the accommodation of about 20 pupils.

A few vacancies will be made in the family at the end of the present year.

A few pupils can be received into the family and school from Monday morning to Friday P. M., for $43 00 the quarter.

D. MACK, *Principal.*
Cambridge, July 1st, 1840. july 11

DRY GOODS AT WHOLESALE.

THE Subscribers offer for sale a large assortment of SMALL WARES, usually kept in a City Thread Store, consisting in part of

Hemming & Son's genuine Silver and Drilled Eyed Needles
London and Patent Pins
Ivory, Pearl, and Gilt Buttons
Hooks and Eyes—Bobbins
Superfine and common Tapes, Braids, Cords & Bindings
Hosiery and Gloves
Cotton and Linen Floss
Cotton and Linen Threads, all kinds
Spool Cotton, white and colored
Knitting Cotton—Worsted and Woollen Yarns
Tambour and Lace Cotton—Sewing Silk and Twist
Cotton, Silk and worsted Fringes
Window Cords and Tassels

Together with a general assortment of Piece Goods, comprising probably the greatest variety in the City.—*Small* and *sure* profits being the object, they will be sold very low for *Cash*, at Chambers 191 Washington street, Boston. SHOREY & CO.

N. B. On the lower floor will be offered at retail, a similar assortment of Goods of the first quality; and as *reasonable* prices only will be asked, no abatement will be made. 6t f 20

CHRISTIAN REGISTER.

PUBLISHED EVERY SATURDAY MORNING.

BY DAVID REED,

At 19 Water Street, Boston.

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MINOT PRATT, PRINTER.